THE CHRISTIANS DAILY SACRIFICE:

CONTAINING
A daily direction for a setled *course of Sactification.*

EXPRESSING:
The scope of the seuen Treatises of Master ROGERS, *as also the summe of Master* GREENHAM *his spirituall obseruations, with some further increase tending to perfection.*

(***)

By THO. COOPER.

LONDON
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¶TO THE HIGH and excellent Princeſſe, *Elizabeth*, eldeſt daughter to our Soueraigne Lord King IAMES.

MOST gracious Princeſſe; vouchſafe (I beſeech you) the remembrance of that duty which we owe vnto God for all his benefits; namely, to take vp the cup of ſaluation and call vpon the name of the Lord. This is the ſubiect of this ſmall Treatiſe. Which I am the rather imboldened to preſent vnto your Grace, becauſe, as the Lord hath renued his mercies continually vpon your princely perſon,

especially shewed himselfe merueilous in that your admirable deliuerance from these bloodie hunters: so it pleased your Highnesse to accept very fauourably the remembrance thereof, & to patronage my first labours (to that end) with the prime of your Graces protection: which as it hath the rather bound mee to consecrate my selfe and all my studies to your Graces deuotion; so doe I in all humble manner tender vnto your Excellencie, a pledge heereof in these short Meditations; which as they may be your dayly practise of thankfulnesse to God for all his mercies toward you, so will they also proue very profitable directions for the information of your tender yeeres in the wayes of God: that so being daily crowned with new blessing, you may

as

at length be fitted for that crown of glory, which the Lord Iesus hath purchased for you. To whose blessed protection I doe most heartily commend your Highnesse: *and so most humbly take my leaue.*

Your Graces most affectionate in all dutie,

Tho. Cooper.

TO THE RIGHT Honorable the Lord *Harington*, and his vertious Lady.

RIGHT Honourable, the Princely charge that the Lord hath honored your elder yeares withall, that your age may bee a crowne of glorie, beeing found in the way of righteousneſſe, as it hath laid vpon your Honours, a greater care for the diſcharge thereof: ſo hath it prouoked alſo thoſe who as in priuate they wiſh your well-fares, ſo eſpecially, they deſire your happie ſucceſſe in that publike *Charge*, as

as being in all heartie loyaltie obliged thereto; Theſe, I ſay, haue been ſtirred vp to deuiſe all holy and profitable meanes whereby your *Charge* may be more Honorable, and your care more profitable. Among whom, ſeeing it hath pleaſed your Honors formerly to accept of me, and daily to bind me thereto by renued fauours, I haue therefore endeuored to teſtifie the heartie continuance of my duty towards your Honors in this Briefe of holy rules and inſtructions, which I haue beene bold to dedicate to the hopefull and happie daies of your *gracious Charge*: not therin preſuming to teach your Honors what you ſhould doe: but rather propoſing the ſame as a *Glaſſe*, wherein you

may view, what you haue done well; and so both to encourage your Honours in a happie proceeding, and to giue you sound comfort in good successe thereof: which as J shall not cease to pray daily vnto the Almightie for; so I doe most humbly beseech your Honours thus to conceiue of my endeuours, and to continue, as you doe, the true paterns of vertuous Nobilitie, and the honorable Patrons of Religion and Learning, And so I most hartily commend your Honours to the grace of God.

Yours Honors to command in all loue and duty,

Tho. Cooper.

¶ To the Christian Reader, *grace and peace.*

THE many * excellent Treatises and larger discourses, concerning the power of godlinesse, which it hath pleased the Lord of glory to furnish his Church withall in these last daies; as they haue made good the faithfulnesse of our GOD vnto vs of this Church of England, so, if they shall not bee a witnesse against vs, doe they necessarily require the right vse thereof, that we be transformed into the same image from glorie to glorie. And therefore howsoeuer it may seeme both needlesse and preiudiciall after so many graue and experimentall rules concerning sanctification, to adde any more in this kinde: yet seeing it hath pleased God to direct me to a further

* *Greenham. Perkins. Rogers. Downam. and Arthur Dent, &c.*

labour heerein, waigh with mee I pray thee in equitie the reasons hereof,

First, I doe hereby professe my thankefulnesse vnto God for those excellent labors of his Saints that now rest from their labours and their fruits follow them.

Secondly, I would haue thee know that I am not ashamed of this foolishnes of preaching & practick Diuinitie, which is such a mysterie to the world, and stumbling blocke vnto the wisedome thereof.

Thirdly, Howsoeuer I do professe that I am not able to attaine such perfection, as I haue herein conceiued, yet I would haue thee know further, that I would rather haue a rule to condemne sinne in the flesh, and so confound the old man, that therby the new man may follow hard after the marke, then not to giue testimonie to that light which hath shined so graciously vnto me, than to conceale my iudgement, though it may condemn the practise.

Fourthly, May it please thee to con-

conſider with me: Can a man walk in the ſunne,& not be warme, and where two lie together, will there not be heat? and can the light bee hidden,nay, ought it to be hidden?

5 Can wee doe leſſe in theſe dayes then conuince a prophane world?

6 Can wee doe better then ſtrengthen that which is readie to die?

7 Shall not Gods remembrancers renue their ſtrength, when the diuels inſtruments do ſo rage with all licentiouſneſſe?

8 Doe we not iuſtifie the good by ſeeking out their wayes?

9 Should we not diſcourage the wicked by making a good profeſſion?

10 Owe we not this duetie to our mother?

11 Shall not this redound to the glory of God?

Let this content thee: and prouoke thee to make vſe of theſe labours, and the Lord giue thee vnderſtanding in all things: that thou maieſt try the ſpirits, and heereby thine

thine owne, whether thou art in the faith or no, and so for euer maieſt follow the true Sheepheard. To whoſe bleſſed protection I doe moſt heartily commend thee.

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THE

¶THE CHRISTIANS DAILY SACRIFICE.

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FIRST, God made all things for his glory, but especially *Man*, Pro.16 3.1.Co.10.31. in whō is discouered Of man and his.

1 The greatnes of his iustice.

2 The riches of his mercie. Rom.9.22.

Secondly, Man glorifieth God in a fourefold estate of his,

1 *Creation.*

2 *Fall.*

3 *Redemption.*

4 *Glorification.*

Thirdly, The Lord frō euerlasting so decreed concerning mankinde, that the greater part therof should be condemned, and but a *remnant*

Creation. saued. And to this end created he man. Rom. 9. 28. Mat. 7, 13.

Fourthly, Man was created *after the image of God in a most perfect estate of holines*: wherein he glorified God in absolute cõformity to him, yet subiect vnto change: which also made for Gods glory. Gen. 1. 27.

Fifthly, The Lord ordained the Fall. *Fall of man*, and therfore his estate was mutable, that so his fall might be from himselfe: that God might make a way for the manifestatiõ of the glory of his mercy and iustice, in the executiõ of his decree, concerning the saluation of the elect, & condemnation of the reprobate; by such meanes as from all eternitie the Lord had sealed thereunto; and thereupon man fell. Gen. 3. 6.

Sixthly, Man hauing receiued an estate for himselfe, and his posterity, by his fall vtterly depriued himself & all his issue of Gods fauour, and the fruit thereof, the right and possession of heauen and earth: and plunged himselfe and all his Posteritie into a most wofull bondage of sinne and Satan. Ge. 2. 17. Ro. 6. 12.

Seuenthly,

Seuenthly, The fall of man made away to the *worke of Redemption* which was performed by Iesus Christ. Redemption.

Eigthly, Christ Iesus was first, *decreed* from all eternity: secondly, *promised* immediately after the fall of *Adam*: thirdly, *exhibited* in the fulnes of time, to performe a full redemption for vs, Gal. 4. 4 Gen. 3.

Ninthly, Our redemption by christ, is either *performed* or *applied*

Tenthly, Christ Iesus performed our redemption: first, by *obedience*. And that How it was performed.

1 To God his Father in comming to redeeme vs.

2 In taking our nature vpon him.

3 To the Law in fulfilling it perfectly, which we had broken.

4 In vndergoing the punishment when hee had fulfilled the Law.

And by these his *sufferings* our redemption was secondly brought out.

These sufferings of Christ: were

First, either in his *whole life* such

miseries as sinne had drawne vpon vs, that so he might sanctifie them vnto vs, as hunger, cold, &c. Heb. 2. 18. Heb. 4. 15.

Secondly, Or at *his death*, such paines as we had deserued, & here he suffered,

First, in his *body* as 1 *preparations to death.*

1 *Buffetings* by the souldiers. Mat. 27. & 28.

2 *Whipping*, and scourging:

3 *Crowning with thornes.*

4 *Carying of his Crosse.*

5 *Nayling to the Crosse.* Ioh. 19

Secondly, death it selfe: here consider,

1 The ignominious maner, vpon *the cursed tree*, Gal. 3.

2 The crueltie vsed vpon his dead body, as being *pierced to the heart* by that mercilesse Souldier, Ioh. 19. 34.

3 *His ignominious buriall*, & detaining for three daies in the graue These were his sufferings in body.

Secondly, he also suffered for vs in his *soule*, & that 1. *In his whole life.*

1 *Griefe* for the sin of the world, and

and especially of his owne countrymen who refused him. Ioh. 1.

2 The *mockings* of the wicked, and *treacherie* of his owne, was no small anguish vnto him. Especially at his death, as

First, that he was *betrayed* by *Iudas* his owne disciple. Luk. 22. 48.

2 *His agony* in the garden where he *sweat water and blood*, in great abundance. Luke 22.

3 His *trouble in soule*. Ioh. 22:7.

4 The *withdrawing of the assistance of the Deitie for the present*. Phil. 2. 8.

5 The *curse of God* vpon him for mans sinne. Gal. 3. 10.

6 The *power of Satan* preuailing for a time.

7 The horror of being ouerwhelmed with the heauy wrath of God. Heb. 5 7.

8 His detaining vnder the sorrowes of death. Act. 2. 24.

All these Christ Iesus our redeemer suffered in his humane nature but they were accompanied with he merit & efficacie of the diuine nature, the dignitie whereof enabled

bled them hereunto, & made them meritorious for our saluation.

Now because it was not possible that the Sonne of God should be holden of the sorrowes of death; for then had he not beene iustified and acquitted from our sins: therefore by the power of his God-head he *raised vp himselfe*, and so accomplished yet further the worke of our redemption. Rom.4.25. Act. 2.24.

And so Christ Iesus our redeemer obtained a *glorious conquest by his resurrection from the dead* : and that

First, Ouer the Law in abolishing the *dominion* and *rigour* therof.

Secondly, Ouer *Satan* and *Hell*, chaining vp Satan & destroying for euer the powers of hel.1.Co.15-57

Thirdly, *Ouer sinne*, and that

1 In taking away the *sting* and guiltines thereof.

2 Abating the *rage and fury* of the same. Rom.7.24.25.

3 *Healing* in some measure the *corrupt fountaine* of the same.

4 *Weakning the force*, and dayly eating out the very corruption thereof.

thereof. Rom. 6. 12. 3.

Fourthly, *death is also conquered* and subdued; and that,

1 By taking away the *sting* therof.

2 By destroying the *dominion of the* same. Rom. 5. 14.

3 *Sanctifying it to the godly*, to whom it is the *gate* to euerlasting life. 1. Thes. 4.

4 *Raising vp our flesh from the graue.* 1. Cor. 15.

And thus by this glorious conquest of our Captaine Iesus Christ, is recouered vnto vs, Heb. 12. 2.

First, *The fauour of God* our Father, whose children we are now become in Iesus Christ. 2. Cor. 5. 18 1. Iohn 3. 1. Colos. 1. 20. The benefit of our redemption.

Secondly, the fruites of this fauour, which are

1 *Faith* in the sonne of GOD, whereby being iustified before God we haue,

2 *Peace of conscience* with God and man. 1. Rom. 5 1. Rom. 7. 5.

3 *Ioy vnspeakeable* in the holy Ghost. 1. Pet. 1. 8.

4 We become *fruitfull in all good workes*, & so thereby become *meete*

partakers. Colos. 1. 12.

5 Of saluation.

The *earnest whereof* we haue in this life: first by the inward testimonie of the spirit. 2. Cor. 1. Ephe. 4.

Secondly, By our outward similitude and conformity to our head Christ Iesus, *being changed into the same Image from glory to glory as by the spirit of the Lord.* 2. Cor. 3. 18.

And we shall fully inioy it in the life to come, where shall be

1 *Ceasing of all sinne and sorrow.* Reuel. 7. 17.

2 *Perfect righteousnesse and holinesse* Ephe 5. 27.

3 *Fulnesse of ioy.* Psal. 16.

4 *Immediate fruition and coniunction with God.* 1. Cor. 13. 12.

5 *Eternitie of happinesse*, & blisse for euermore. 1 Pet 1. 4.

All these hath the Sonne of God purchased for vs.

The appli cation of this benefit by Faith.

The meanes whereby all these are made ours, is *Faith.*

This *Faith* is *wrought* in vs by the *preaching of the word.* Ro. 10. 17

And that first *of the Law.*

First, Discouering our *misery*, vn-

to

to vs in particular, both

1 From what a *blessed estate* wee are fallen, Rom. 3. Rom. 7 as also

Into what a wofull and *desperate condition* we are now plunged, not onely by reason of our sinne:

Being able to doe nothing but displease God. Gen. 6. 5.

And that in regard

1 Of the *transgression of Adam*, which lies vpon vs. Rom. 5.

2 The fruite of this transgression, euen a generall infection and corruption of all the powers and faculties of soule and body.

1 Of the *understanding*, filled with blindnesse, and darknes, & not sauoring the things of God. Ephe. 4. 17

2 The *Conscience* wounded, seared, defiled, neuer soundly peaceable. Timot. 4. 1. Corinth. 1. 2. Esay 57. 1.

3 The *memorie* fit to retaine euill, and to forget good. Heb. 10. 22

4 The *will* captiuated to euill, and yet running head-long therto, but to doe good altogether aduers. Rom. 8. 5, 6.

5 And *so the affections* led violently after the sway thereof, as also

6 The *conuersation* most lothsome to God and man, 1. Tim. 1. 15

7 The *thoughts* impotent and vnsatiable to euil, and infinite therin.

8 His *best actions*, greatest abominations. Pro. 28. 9. Ioh. 9. 31. Psal. 50. 16.

A second part of mans miserie, is the fruit of his sinne,

Namely; that

First, He is most *odious* to God, & most iustly *accursed* of him. Col. 1, 21. and this *curse* is manifest,

First, Vpon *his body* by those fearefull and innumerable plagues, diseases, iudgements of famine, &c. which lie vpon men and consume thē in this life. Deu 28. 15. Ge. 3. 17.

Secondly, by that *horrible abuse of Gods blessings*, which are bestowed on him: making the creature to grone vnder this bēdage of corruption, & so to increase the score against the life to come. Rom. 8. 19

Secondly, Vpon *his soule*, & that first in this life:

1 In

1 In being giuen vp to a *reprobate sense* Rom. 1.23.

2 Depriued of the *knowledge of God*, but so farre as shall make him without excuse. Psal. 49.15.

3 To be *past feeling* through the hardnesse of his heart. Ephes. 4.19.

4 Thence to fall into *wofull* and *irrecouerable* despaire, Gen. 4. and to discouer the same by *madnesse, blasphemies, &c.*

Secōdly, In the *life to come*, by first

1 *Vtter separation from the presence of God*, and happinesse for euer. 2. Thes. 1.21.

2 *Perpetuall communion with Satan* and the infernall spirits: and so of all torments,

Especially

First, *Desperate sorrow* for an irrecouerable losse.

Secondly, *Insufferable waight of the* wrath of God.

Thirdly, *Sensible torment*, yet not to be expressed.

Fourthly, *The worme of conscience* accusing & gnawing continually.

Fifthly, *Bitter enuie* at the happinesse of the elect.

Sixthly,

Sixthly, *Restlesse content*, in this fearefull condition.

Thus the Law discouers to man his miserie, and therefore,

First, It is to be preached to sinners. 2 Tim. 4. 2.

Secondly, Men are to be acquainted with the particulars of it.

Thirdly, And to yeeld to the power thereof, that so it may lead thē to Christ, who is properly reuealed vnto vs in the preaching of the Gospel, which doth especially beget & perfect the worke of *faith*, and that

1 By making vs to *beleeue our miserie*, through a *particular application* thereof vnto our selues. Ro. 7. 9. Rom. 15. 4. Matth. 9. 12.

2 By working *anguish & sorrow in spirit* for the same. Acts 2. 37. Ierem. 21. 18. Iudg. 2. 3. 10.

3 *Aduising what to do*, Luk. 15. 17 Ierem 8. 6, 7. and considering deeply what we haue done. Reu. 7. 24.

4 *Submitting to Gods will*, to be guided hereafter according to the same. Luk. 17. 9. Eze. 36. 2. Act. 9. 6.

5 Hereupon the Lord further reueales

reueales himself vnto the sinner in working a *secret desire of forgiuenes*, from the consideration of the kindnes & readines of God to pardon, yea though it be but a *drop of mercie*. Luke 15.17,18. Mat.12.20. Mat. 11.28. Mat.5.4. Matth.9.12. Luke 7. 38. Ion.3. Heft.4. Pro.28.9. Iob.33. 33.

6 This desire workes a *resolution* to go to this gracious God, though yet he feele nor pardon for his sins. Luke 15.

7 Comming to God, sin is *confessed* in most conscionable, and in *particular manner*. Psal.19 12.

8 *Pardon* is most *instantly and boldly begged* for the same. Mat.15. Rom.10.14.

9 *Resolution to renounce al*, to buy this precious pearle which is a kind of assurance of the purchase of this pardon, Matt.13. vpon the due valuation of the price of it, and so he promiseth a full forsaking of the world, Mat.19.29. Heb. 11.25. & vtter renouncing of sin, Hose.13. 9.&c. for euer. Luk.19.9. 1.Sam.7.3. 4.Pro.28.Phil.1.7,8.

10 Hereup-

10 Hereupon followeth an *application of Christ* & his *promises* by the seale of the Spirit. Rom. 8. 16. 2. Cor. 1. 22. And hence proceed:

1 *Contentation spirituall*, and peace with God and our owne consciences

2 *Following the true Shepeard.* Iohn 10.

3 *Ioy in the Spirit*, and sweetnes extraordinary. Rom. 5. 2.

4 *Admiration heauenly* at this wonderfull worke. 2. Cor. 1 18.

5 *Tenderneſſe of conſcience* in all our actions. Heb. 13. 18.

6 *Boldnes to approch* the throne of grace. Rom. 8. Heb. 10.

7 *A minde eſtranged* from the world and loue thereof. Gal. 5.

8 *Holy conference*, and asking the way to *Sion.*

9 *Heauenly conuerſation.* Phi 3. 20.

10 *Readines and patience* to, and vnder the Croſſe. Rom. 5.

11 *Deſire to be diſſolued*, and to be with Christ Phil. 1. 23.

Thus is Faith wrought in vs, thus may we diſcerne the worke therof.

And this Faith is thus effectuall, when

when it bringeth forth the fruit of an holy life, whereby we are made partakers of the diuine nature, and so made meet to that happineſſe, whereinto no vncleane thing ſhall enter. Iames 2 2. Pet. 1. 3. Col. 1. 11. Reu 21. 27.

Hence we may learne:

1 That there is no *holines in nature*, and therefore no *happines* from thence. Rom. 3 9.

2 Our *righteouſnes is of faith*, laying hold on Ieſus Chriſt. Phil. 3 9.

3 Being redeemed by Chriſt, we muſt be *zealous of good workes*, which God hath ordained vs to walke in. Epheſ 2. 10.

4 That we may not erre in well doing, nor bee wearie thereof, we muſt haue a *Guide* to direct vs therein. Iohn 11. 9.

CHAP. 11.

This Guide is onely the perfect word of God.

1 BEcauſe it is the briefe of The word
Gods reuealed wil. Pſ. 40. 7 the guide

2 It reacheth not only to the out- of this di-
ward, but inward man alſo, & is a rection.
diſcerner of the ſecret thoughts &
raines.

raines. Heb. 4. 12.

3 It is that will of God, which the Lord would haue to this end *communicated vnto all.* Colos. 1. 6. Iohn 5. 35.

4 It is *sufficient & absolutely perfect* to accompliſh whatſoeuer concernes our entrance or perfection to eternall life. 2. Tim. 3. 16.

5 It is a *ſure & euerlaſting* word, *able* to accompliſh that which it promiſeth or threatneth, and *giuing grace* to performe that in ſome meaſure which it enioyneth. Eph. 6. 17. 1. Pet. 1. 2. Pet. 1. 19. Pſal. 19. 7. Pſal. 119 93.

6 It is moſt *plaine and eaſie* to be apprehended, as being a *light ſhining in a darke place.* 2. Pet. 1. Pro. 8. 2. 2. Cor. 4. 4.

Hence it followeth,

1 That whatſoeuer is not *warranted by the word*, is ſin, Apoc. 22. 18. Deut. 4. 2. Pro. 30. 6.

2 That the *Law of nature* written in our hearts, is no ſufficient rule of life. 1. Cor. 2. 14. Matth. 16. 17. Rom. 2. 12.

3 Much leſſe the *lawes of nations* are

are perfect rules to liue by. Deu. 4 6

4 No *wil-worship* is accepted of God. Mat. 15. 9. Col. 2. 23. Deu. 12, 8.

5 Neither a *good intention* makes a good action, 2. Sam. 6. 6.

6 Nor an *erroneous conscience* excuseth an euill fact, or maketh that which is doubtfull good. Ro. 14. 23.

7 No not *ignorant deuotion* auailes in Gods worship. Rom. 10. 2. Acts 13. 50, 51.

8 Much lesse the *lawlesse lusts* of our hearts, which tend to the destruction of life. Ephes. 1. 22.

9 Neither is the *multitude* a iustifiable warrant of our actions. Ex. 23.

10 No not the *examples* of any, further then they square with the word. 1. Cor. 11. 1.

11 Neither the *word it selfe in the letter*, but in the spirituall meaning thereof. Matt. 5.

12 And the *meaning of the word* to be fetcht not from any other but the *word*, cõparing spiritual things with spirituall things. 1. Cor. 2. 13.

13 Yea, the true meaning must be *applied by faith* before our actiõs can be warranted thereby. Rom. 14

So

So doth the word containe a perfit direction of our life.

CHAP. III.

What this direction is, namely, to serue God dayly and constantly.

THis direction is a *daily and constant endeuour to serue God.* And that

1 Because the Lord *requires* such a daily and constant course. Philip. 3. 15. Gen. 17. 1. Iob 1. 5.

2 The Lord *giues grace* and appoints means for the performance thereof, as the continuall inhabitation of his spirit, & the fruit therof the holy seed that remaines in vs. 1. Iohn 3 8.

3 The *Saints of God haue practised* such a course. Psal 1.

4 To *this end were we redeemed*, that we should serue God in holines and righteousnes all the dayes of our life. Luke 1.

5 God doth *daily bestow blessings* vpon vs, therefore we must daily serue him. Lam. 3. 23 Psal. 103 2.

6 *Christ Iesus maketh continuall intercession for* v. that we should daily, yea hourely and continually performe

performe acceptable seruice vnto God.

7 *Satan is neuer weary of tẽpting vs:* therefore we should haue our loines, girt, & be alwaies vpon our watch to resist him, 1. Pet. 5. 8.

8 We *haue not a dayes warrant,* no not *an houres certaintie of life,* therefore we are at no time to be vnprepared, becaúse we know not the houre when our master commeth. Matth. 24

9 We are *pilgrimes and trauellers* in this world, & therefore we must trauell each day homeward to our countrey. Hebr. 11. 12.

10 By our calling we are *watchmen, souldiers, &c.* and therfore we must daily bee exercised in this spirituall warre-fare. 2. Timothie 2. 6.

Hence it followeth,

1 That to *fancie* any such seruice out of the word, which is not *daily and constant,* is sinne. Hosea. 6. 4

2 To thinke that the *seruice of the Sabbath* is all that God requireth, is also sinne. Esai 1. 13.

3 It

3 It is in vaine to serue God at randome and not in an holy and constant order.

4 To put off the seruice of God to the *end of our life* is most presumptuous Psal.95.7.

5 To thinke I haue *any libertie* or *time* to *serue sinne* is *Athistieall*: 1.Pet.4.2. Ephe.5.16.

6 That it is not *will-worship* to performe this seruice, seeing it is warranted by the word.

7 That it is *no nouelsie* to serue God after this manner.

8 Neither is *it precisnes* to tie our selues hereunto, seeing it is reuealed and therefore belongs vnto vs. Deut.29.29. Ephe.5.15.

Therefore that vve may serue God according to his word, we must performe daily and continuall obedience to him. Colos.1.10.

What this daily course is, namely a constant purpose to serue God.

CHAP. IIII.

AND this is, first a *purpose of the heart*, to serue God as God: wholly & continually. Heb.13.18.

2 This purpose is *setled and rooted*

ted in the heart, and bringeth forth some constant fruite of obedience euery day. Col. 1. 23. Col. 7 23.

3 It is also *sincere* and *generall*, hauing respect vnto all Gods commandements, in al things desirous to please him daily, & to be fruitfull in euery good worke. Psal. 119. 6, Colos. 1. 10.

Fourthly, it respects *the ends*, which are two:

1 *Gods glory*, not any worldly or vaine respects. 1. Cor. 10. 31.

2 The *eternal saluation of my soule*, not any transitorie or outward blessing. Phil. 3. 8. 1. Pet. 1. 9.

5 It enioyes these so *farre as God shall inwardly* enable, and *outward means permit*, rather to put vs in mind *what we should be*, thē what we can be in this life. 2. Cor. 8. 12.

Hence it followeth, Sect. 1.

First, that though this course *were impossible*, yet were it *necessarie* to *be knowne*, and indeuoured of vs.

1 That it might bee a *daily rule* of our life.

2 That it might *continually humble vs* vnder the mightie hand of

This course to be known though impossible to be kept.

of God.

3 That it might daily *drive vs to Christ.*

4 That it might *weane vs from the world*, and fit vs to eternal happinesse.

Hence it followeth

Sect.2. It is not impossible.

Secondly, That it is not *impossible* in some good measure, to keepe such a course and trade of holines:

1 Because it *presumes not absolute perfection*; which indeed were folly for any to dreame of in this life, but is onely a *following hard to the marke*, and furtherance to perfection. Phil.3.13.

2 It is no harder a taske, then what the Saints of God doe *desire to attaine*, Psal.90.12. haue *voluntarily undertaken*, & *in most comfortable measure performed*. Gen.5.22.

3 It may stand well with *our ordinarie callings*. 1. Tim.4.8.

4 Neither doeth it exclude our *lawfull comforts*. 2. Tim.4.8.

Hence it followeth:

Sect.3. It is necessarie.

Thirdly, that it is *no more then needs must* to take this course:

1 Because hereby we shew our selues

ſelues obedient to Gods commandement. Gen. 17. 1.

Secondly, We doe alſo *approue the ſoundnes* of our obedience: as

1 That it is *hearti*e, not *hypocritical*.

2 Not *by halfes*, but *generall*.

3 Not *temporary*, but *continuall*.

4 Not *indifferent*, but conſcionable.

5 Not *enforced*, but *free* & *cheerfull*. Deut. 28. 47.

6 Not *vncertaine*, but *conſtant*.

7 Not *carnall*, but *ſpirituall*.

Thirdly, *Hereby we increaſe in righteouſneſſe and holineſſe: as being*

Firſt, Confirmed in well doing, and that

1 By the knowledge of our heauenly thrift. 1. Theſ. 4. 10. Mat. 25. 16.

2 Thankfulneſſe vnto God for it.

3 Commending the ſucceſſe to God.

4 Crauing his further ſupplie.

Secondly. *Recouered alſo, we ſhal be out of euill.*

1 By ſeeing our eſcapes. Ieremie 3. 13.

2 Iudging

2 Iudging them. 1. Cor. 11. 32.

3 Denying our ſelues. Mat. 16.

4 Caſting our ſelues vpō Chriſt Matth. 11.

Fourthly, *Hereby alſo our outward callings are furthered, as*

1 Being *ſanctified* by this ſpirituall exerciſe. 1. Tim. 4. 5.

2 *Moderated*, leſt we be drunken with them. Deut. 17. 18.

3 *Ordered* to the right end, leſt they miſlead vs 1. Cor. 10. 31.

4 *Seaſoned*, leſt we be weary of them.

5 *Bleſſed*, in ſeeing a happie returne by them. Pſal 128.

Hence it followeth:

Fourthly, that this duetie is *moſt conuenient* for all ſorts.

Both for all perſons, aſwell 1. *babes in Chriſt*, as 2. *ſtrong men*.

And for all eſtates, as well in *proſperitie* as in *aduerſitie*.

Firſt, For *babes in Chriſt*: that

1 They may begin well.

2 They may goe forward without *griefe, vncertainty, wearineſſe*.

3 That they may obtaine a *more* glorious crowne.

Secondly,

Secondly, *For ſtrong men & that*

1 To keepe them conſtant from backſliding. Coloſ. 2.7.

2 To make them more able to win and hold others. Rom. 14.1.

3 To acquaint them with the deepenes of Satan. Apoc. 2.24.

4 To prepare them to greater glorie. Dan. 12.3.

5 To humble them in the ſenſe of their extraordinary graces. 2. Cor. 12.

Thirdly, *it is fit for men in proſperitie: and that*

1 To preuent ſecuritie. Eſa. 5.12.

2 To humble them in regard of thoſe temporall things. Luk. 12.48.

3 To teach them how to vſe them to Gods glorie, their owne, and their neighbours good. 1. Tim. 6.17.

4 That they may part with them willingly. Phil. 4.12.

5 That all may bee counted as dung in reſpect of heauen. Philip. 3.8.

Fourthly, *this practiſe alſo will be very neceſſary in the time of affliction: And that.*

1 To prepare vs thereunto. Pro. 28,14. Iob.3.25.

2 To qualifie the sharpnesse of it.

3 To be conquerors in our troubles and ouer them. Rom. 8.

4 To be deliuered finally from them. Psal. 34.

Sect. 4. And profitable. *And therefore though we doe what we can, some corruptions shall still remaine, yet this labour is not vnprofitable:*

1 Because God accepts herein the purpose of our hearts. 2. Cor. 8.12.

2 The Lord will haue some infirmities still left in vs to humble vs withall. 2. Cor. 12.

3 Our hatred of sinne shall bee perfited hereby, though it remaine in vs.

4 The strength of sinne shall also much be abated in vs.

5 Our edge to eternall happines shall be still sharpened, and our desire enflamed to fit vs thereto. Rom 7.

Sect. 5. And pleasant. *Neither is this labour vncomfortable.* For,

1 We

1 We increase hereby an assurance of our saluation. 2. Pet 1.9.10

2 Wee grow more setled and resolued in godlinesse, and get the masterie of vnconstancie. Ephes. 3. 18,19.

3 We performe holy duties more easily. Psal. 119.32. Iohn 4.34. Matt. 11.24.

4 We haue more neere & sweete fellowship with our blessed God, and his holy spirit. 1 Tim 4 10. Mat. 10.30. Psal 1.3. Rom 8.31. Psal. 2.12.

5 Wee preuent many noysome lusts which otherwise would fasten on vs. Psal. 119.10,11. Iohn 15.15. Exod 19.5. Pro. 19.23.

6 We are freed from many temporall iudgements which vnstaied soules are subiect to. Psalm. 91,11. Psal. 32.10,11.

7 Our score shall bee the lesse, & our reckoning more easie at the day of iudgement.

8 Hereby wee shall haue our conuersation in heauen. Philip. 3. 21.

9 Our heart and the inordinate lusts thereof shall be kept at a bay.

The benefit of constant godlinesse, and therein the Priuiledge of Christians.

10 We shall bee armed against all temptations, and secured in the midst of them. Ephes. 6. 13.

11 we shall be weaned from the loue of this wretched world.

12 Yea, led forward constantly to obtaine the end of our faith, which is the saluation of our soules. Ephes. 6 2. Tim. 4.

13 We shall approue our selues not to be of the world by our contrary fashion to it. Rom. 12.

14 wee shall recouer our first Image, in being holy as God is holy. 1. Pet. 1.

15 And readie to meet our Sauiour whensoeuer hee shall come. Ephes. 6. Matth 24. 25. &c.

16 We shall see our daily weakneſse and inabilitie to serue God, & so acknowledge vnfainedly our vnworthines of the least mercies, and so happily preuent spirituall pride.

17 We gaine hereby a certaine knowledge of our estate in grace, and by the light hereof wee know whither we walke. 1. Iohn 3 1.

18 We shall be raised vp from our

our fals into ſinne. 1. Iohn 2. 2.

19 We ſhall vſe proſperitie aright. Iob. 31. 24. Ier. 8 4, 6.

20 And ouercome all troubles. Rom. 8. 36.

21 Yea, we ſhall be fitter to win others. Gal. 6. 1.

22 And ſo grow forward to perfection. Col. 1. 9 Iohn 7. 52.

23 *And happily be continued to the end.*

CHAP. V.

IT being now apparant that there is a daily ſacrifice of obedience to be performed vnto God: And that it is neither impoſſible nor vnprofitable, but very neceſſarie, fit & behooſefull vnto vs; let vs conſider further theſe two points: What are the particulars of this daily ſacrifice.

1 What duties wee are neceſſarily bound in conſcience to performe daily.

2 How we are to entertaine the ſeuerall occaſions of the day as vſually they fall out, in this holy and conſtant manner.

Chap. vi.

That which we are necessarily bound to doe daily, is

1 To be humbled before the Lord in the sense of our sinnes.

First to be humbled before the Lord in the sense of our owne or others sinnes by true and vnfained repentance.

And that because,

1 The best seruice we shall doe must be sanctified by repentance.

2 Hereby we giue glorie vnto God, and offer a daily sacrifice acceptable vnto him. Psal. 51. 18.

3 Hereby wee denie our selues and daily take vp our Crosse. Matt. 16.

4 We approue our right and estate in Christ Iesus in that we confesse our selues to bee sinners and such as haue daily need of his mercie, and so daily fit our selues vnto the same. Matth. 11. 28.

5 Wee iustifie the truth of our religion against all the imaginarie perfection of Poperie, & securitie, of Libertines and Atheists whomsoeuer,

ſoeuer, and ſo do daily giue an account of our fauh. 1. Pet. 3. 15.

Now this dutie is conſcionably performed.

Sect. 1. Practice of repentance.

Firſt, by taking a ſtrict view and account of them by the glaſſe of the law. Pſal 19. 11.

Secondly, by mourning before the Lord in the ſenſe of them, not ſo much for feare of the puniſhment, as that we haue offended ſo good a God. Luk. 15. 21.

Thirdly by acknowledging our ſinnes vnto the Lord. Prou. 28. 13. and that,

1 From the fountaine, originall ſinne. Pſal. 51. 5.

2 From the ſtreames; both our thoughts ſo farre as wee may, our idle words, and prophane actions. Pſal. 19. 12, 13. *And here both,*

1 What good we haue omitted.

2 What euil we haue cõmitted.

3 How we haue ſinned of ignorance Pſal. 73. 22.

4 How of knowledge we haue tranſgreſſed, &c. *Eſpecially and more particularly we muſt acknowledge,*

1 The ſinnes we haue been ſub-

iect to Psalm. 51.14.

2 Those which for the present wee grone vnder.

3 Those which wee feare most. Psal.19.13.

4 The sinnes of our fathers. Nehem.9.

5 The sinnes of the Land and State among whom we liue. Daniel.9.

6 Yea, such as in particular wee know not, we are notwithstanding to yeeld vp to be searched by the Lord; and by his mercie either to bee brought to our remembrance, or to bee graciously passed ouer. Psal.19 12.

Fourthly, Sinne being thus acknowledged, wee must further proceede to a *detestation thereof*, Iob.42. and of our selues for the same.

Fifthly, Then we must feele them *a burden which wee are not able to beare*. Act.2.37. Psal-8.4.

Lastly, Wee *must flie vnto Iesus Christ, by faith to be eased of this burthen*, Matth.11.28.

Helpes thereunto, are.

1 The

1 The due contemplation of the Maieſtie of God, whom we haue ſo highly offended. Pſal. 51.4. *Sect. 2. Helps to this practiſe.*

2 The vilenes and abiectnes of man, that durſt commit ſuch wickedneſſe againſt God.

3 The danger that hee hath incurred hereby, euen all the plagues that are written in Gods booke. Deut. 29.27.

4 The riches of Gods mercie, in prouiding ſo excellent a remedie againſt ſinne, as the precious blood of his only and dearely beloued Sonne; when nothing in the world was auaileable thereunto. 1. Pet. 1.

5 The excellencie of our eſtate in Ieſus Chriſt, with the manifold priuiledges and benefits thereof. 1. Iohn. 3.1.

6 Our vnthankfulnes againſt the blood of the Couenant, in not walking worthy of the ſame. Epheſ. 4.1.

7 The danger heereof, to haue made the ſame, ſo much as lyeth in vs of none effect.

8 That wee haue grieued Gods holy Spirit. Ephe 4.30.

9 And dulled, if not quenche the graces of God in vs. 1. Thess. 5. 19,

Sect. 3. Markes of repentance.

Markes of true repentance, are

1 Refusing carnal comforts more then ordinarily. Ionah. 3.6. Esai. 64.6.

3 Desire to bee more vile. 1. Tim. 1 13.15.

3 Mourning & complaining of hardnes of heart. Ela. 63.17.

4 Sorrow for the sins of others. Dan. 9. Ezec. 9. Psal. 119. 136.

5 Trembling at the word, and yet louing the sharpest blowes thereof. Psal. 119. 120.

6 Submitting our selues to Gods chastisements. Psal 39 7. Mich 7.9.

7 Labouring the conuersion of others. Psal. 51.17.

8 Shame of humane societie, Ezech 16. 61.

9 Feare of the wrath of God. Psal. 119. 120.

10. Strong cries for mercy. Ioel 2.17.

11 Feare of the occasions, and hatred of all apparance of euill. 1. Thess. 5. 22. 1. Tim. 5. 14. Iude 23.

12 Pouertie

12 Pouertie of ſpirit in regard of ſinne all our life long. Matth. 5. 3. 2. Epheſ. 3 12.

The effects and benefits hereof, are

Sect. 4. Effects of repentance.

1 Wee ſhall cut off cuſtome in ſinne, and preuent ſecuritie in the ſame. Matth. 26. 41.

2 Our feare of God ſhall be encreaſed, and ſo the rage of ſinne abated. Pſal 119. 132.

3 Selfe loue ſhall bee weakned and happily ſubdued.

4 The ſandie foundation of nature ſhall be diſcouered, and wiſely abandoned. Rom. 3 9, 20.

5 An holy deſpaire of our ſelues procured.

6 Our hunger after Chriſt Ieſus more ſharpened and increaſed.

7 The heart exceedingly eaſed of a moſt grieuous burthen. Pſalm 32. 4, 5.

8 Yea, the very bodie much quieted and maintained in health. Pſal. 32. 5.

CHAP.

CHAP. VII.

Of the raising vp of a sinner by a true and liuely faith.

THE soule bring thus humbled, must be raised vp again by a true and liuely faith: and this is the second duety daily to be performed: and that

1 Because our former humiliation without this raising vp, will either driue vs to despaire, or else make our life most vncomfortable vnto vs. Gal. 2. 20. Phil. 3.

2 Because nothing will prosper in the day without this comfort, neither our desires for what wee want, nor our vse of that wee haue.

3 By this we truely liue the life of grace, and so haue our conuersation here in heauen.

4 Hereby also we die daily, and so are fitted vnto glory. Col. 1. 11.

5 That so whatsoeuer betide vs, this may be sufficient for vs, 2. Cor. 12.

Sect. 1. How faith is reuiued in vs.

Now we are raised vp by faith to the certaine assurance of the forgiuenes of our sinnes, after this manner:

First, by reuiuing and increasing of our knowledge, that Iesus Christ

is

is the alone propitiatiõ for our ſins.

This is performed.

1 By a ſerious meditation on the promiſe of the Meſſiah. Iohn 3.16.

2 By exerciſing our ſelues more conſcionably in the reading, and hearing of the word taught. Ioh. 5. 39.

Secondly, Faith is quickned by *reuiuing* our apprehenſion of the promiſe; and this is done,

1 By earneſt praier vnto God for the renuing of his Spirit in vs. Pſal. 51.12.

2 By an heartie acknowledgement, that wee haue iuſtly grieued the ſpirit of God, and ſo are deſernedly depriued of the feeling thereof. Pſalm. 51.4. Lamentation 3.22, 37.

3 Meditating of our former comfort and aſſurance herein. Pſal. 77.

And this reuiuing hath many degrees.

Firſt, A liuely ſenſe what need I haue of Chriſt, and that without him I muſt certainly periſh. Rom. 7.24,25. *Sect.2. The degrees of this work.*

Secondly,

Secondly, Hope of pardon, wherby though wee yet feele not our sinnes certainely pardoned, yet we beleeue that they are pardonable; not in respect of themselues, as if they were lesse heynous, but in respect of God, whose mercies are aboue them. Esay. 1 18.

Thirdly, An hungring and thirsting after grace offered in Iesus Christ. Ioh. 6. 3 5, 7, 37. Reu. 21. 6.

And this is discerned,

1 By our prizing and preferring it aboue all other comforts. Philip. 3.

2 By our fainting and languishing after it Psal 42.

3 By our strong cries and endeauours for the same. Psal. 51. 12, 13. &c.

Fourthly, Wee approch to the throne of grace, & flying from the terrour of the lawe, we take hold on Christ and find fauour in God. Heb. 4. 16. Heb. 10. 19

And this is performed:

1 By an humble confession of thy sinne in particular, whereupon followeth a full remission of them

Psalme

Pſal.32.5.

2 Crauing pardon of ſome ſpecial ſins, with vnſpeakeable ſighs, & perſeuerance Luk.15.21. Acts.8.21.

Fiftly, Heereupon followeth a particular perſwaſion imprinted in the heart by the holy Ghoſt, whereby euery faithfull man doth particularly apply vnto himſelfe thoſe promiſes which are made in the Goſpel. Matth.9.2. Mat.15.28. Pſal 143.12.

This perſwaſion is diſcerned by theſe markes.

Sect.3. The markes of particular aſſurance.

1 It goes before experience, Mat. 15.23 & ſo our faith is ſupernatural & contrary to all reaſon. Heb.11.1.

2 It holds beyond experience. Iob 13.15. Heb.11.1. and is aboue all feeling.

3 And neuer leaues vs till wee haue obtained the end thereof, which is the ſaluation of our ſoules. 1.Pet.1.9.

This perſwaſion hath theſe degrees.

Sect.4. The degrees thereof. Weakneſs of Faith.

Firſt, It takes hold weakely, not without doubting, and yet ſoundly and truely, ſo that it is accepted of God, Luk.17.5. Mat.8.

And

And it is discerned.

How knowne.

1 By an earnest desire and endeuour to obtaine Gods fauour. Matth. 5. 6.

2 By a continuall complaining of our vnbeleefe, & mourning for it. Marc. 9. 24.

3 By an earnest striuing against it, in vsing all good helps, as praier, the word, conference, &c. Matth. 8. 25. Luke 17. 5.

This weaknes proceeds,

How caused.

1 From want of knowledge in the mysterie of saluation. Rom. 14. 2. Matth. 16. 16. Ioh. 6. 69.

2 For want of application to our selues of the particular promise. 2. Tim. 1. 12.

3 For want of obseruation and entertainment of such comforts as haue beene offered vnto vs. Matth. 16. 8. 9. 2. Tim 4. 17.

And it is caused by,

1 Withdrawing the light of Gods countenance Psal. 30. 6.

2 Some grosse sinne committed. Psal. 51.

3 Meanes neglected, as the word, praier, &c. Iohn 20. 14.

4 Some

4 Some ſpirituall pride in the heart. 2. Cor. 12.

5 Want of conſtancie and ſetlednes in religion. Gal. 1 6 2. Theſſ. 2. 2.

Secondly, Faith *takes hold ſtrögly*, and fully perſwades the heart, that God loueth me, that Chriſt is mine, and all things with him. Rom. 4. 22. Rom. 8. 38. *Sect. 5.* Stength of faith.

And it is diſcerned, How knowne.

1 By cheerefulnes in troubles: and ſo in all occaſions. Rom. 5. 3.

2 Boldnes in the cauſe of God. Act. 5.

3 Wiſedome in our Chriſtian callings. Epheſ. 3.

4 Crucifying our ſelues to the world, and the world to vs. Gal. 5.

5 Preparation to ſuffer. Acts 21.

6 Deſire & longing after death. 1. Phil. 22.

And it is obtained, How obtained.

1 By conſtancy in our callings.

2 Combatting with many troubles, eſpecially thoſe of our owne vnbeleeuing hearts. Luk. 22. 32.

3 Comforting others and raiſing

sing vp afflicted consciences. 1. Phil. 2. Cor. 1. 4.

4 By long experience of Gods fauour and loue in many deliuerances. Psal. 23. 5.

5 By ripenesse and dexteritie in the meanes: as power in praier, the word, &c. Ephes. 6. 18

6 Daily examining and trying our selues. Psal. 4 34.

7 Renouncing the especiall sin which hangeth so fast vpon vs. He. 12.

8 Renuing daily our couenant with God, & charging it afresh vpon our hearts to constancie.

CHAP. VIII.

The preparing and furnishing the heart to the seruice of God.

AND this is the third dutie daily we must performe, namely; to renue our vowes, and stirre vp our hearts to the seruice of God.

1 Because the heart is that which God principally delights in. Pro. 23. 26.

2 The heart is the fountaine of euery action, if we bee clensed the actions will be sutable. Luk 8.

3 The

3 The infirmitie of the action ſhall not bee imputed, if the heart be ordered aright. 2. Corinthians 8. 12.

4 As the bodie ſleepes, ſo the heart ſleepes too, and therefore the one muſt be awaked as the other. Eſay, 29 10.

Now the heart may be caſt into a ſleepe. 1 Thel. 5. 6.

Sect. 1. The heart aſleepe, & by what meanes.

1 By ignorance of it ſelfe. Epheſ. 5. 14.

2 By ſelfe-loue, and ouerweening of it owne perfections.

3 By neglecting the meanes.

4 By corrupt meanes in ſteed of the pure fountaines.

5 By the ceaſing of Gods Spirit to worke.

6 By ſome groſſe ſinne committed. 2 Sam. 11.

7 By ſecuritie in proſperity and ſinne.

8 By preſumption of Gods mercies, or it owne merits. Matthew 26. 33.

9 By ſtupiditie and ſenſeleſneſſe.

10 By ſpirituall blindneſſe and hardnes

hardneſſe of heart.

The preparing of the heart hath theſe degrees.

Sect. 2. The heart to be awakened, and how.

Firſt, It muſt bee awakened and rouſed vp, and that

1 *By meditating.*

1 What it was by nature. Iere. 17. 9. Matth. 15. 19.

2 What it is now by grace. Ro. 6. 2 Ephes 4. 23.

3 How vnſearcheable and endleſſe a gulfe it is. 1. Cor. 4. 4.

2 *By yeelding it vp to God, & expoſing it naked before him*, and that

1 Both confeſſing its corruption, and deceitfulnes.

2 And alſo ſubmitting it wholly to his gouernment.

3 *Reforming the occaſions whereby it was laid aſleepe*, as

1 Ignorance, by the glaſſe of the word Iam. 1. 25.

2 Selfe-loue, by viewing our ſelues in the glaſſe of the conſcience examined by the Law. Rom. 7. 8. 9.

3 Vſing the meanes conſcionably.

4 Eſpecially not cloſing with corrupt

corrupt meanes.

5 Renue the ſpirit by vnfained repentance. Pſal. 51. 10.

6 Forſake not onely groſſe ſins, but euen all, yea, all apparance of ſinne. 1. Theſ. 5. 22.

7 Be we alwaies watchfull ouer our ſelues. Luk. 22.

8 Auoyd wee preſumption by meditating of Gods iuſtice. Iude 5. 6, 7.

9 Remedie wee ſtupiditie by quicknes in apprehenſion, and forwardnes to iudge our ſelues. 1. Cor. 11. 31.

10 Breake wee our hard hearts with the hammer of Gods word. Iere. 23. 29 1. Cor. 9. 27.

The heart being awakened, muſt be throughly ſifted and examined, and that

Sect. 3. The heart awakned, muſt be examined: And how.

1. By a true rule.

Firſt, *by a true rule.*

1 Not by it ſelfe, but by the law of God. Heb. 4. 12.

2 Neither by the world, but by the conſcience informed by the word, Ierm. 6, 14.

3 Not by opinion, but by the euidence of the Spirit. Rom. 8. 16.

Rom.

Rom.14 5.Pro. 14.12.

4 Neither by the lawes of men, but by the rule of faith. Matth.15.9 Acts 4.19.

5 Neither by the letter of the law, but by the ſpirituall meaning thereof. Matt.5.

6 Not by the outward condition, but by the inward experience. Eccles.9.1.Pro 14.13

7 Neither by outward actions, but by inward purpoſes. Ierem.17. 10.Ioel 2.13.

8 Not by the examples of the moſt, but of the beſt. Luk.18.1.Cor. 11.1.

2 By an holy manner.

Secondly, *We muſt examine the heart after a true and holy manner.*

Not once or ſeldome, but daily. Pſal.119.

Not ſlightly but ſeriouſly, euen from the bottome. Pſal.119.12.

Not on the one ſide, but on both, as well what euill we haue done, as what good.

Neither in generall, but in particular, concerning the chief good or euill. Pſal.51.

And that not partially but conſcionably

ſcionably and indifferently, both concerning it weakenes and alſo it ſtrength. Pſal. 42.

Thirdly, *We muſt herein ayme at a right end*:

1 Not vaine glorie, but the praiſe of God.

2 Neither for ſelfe-loue, but to denie our ſelues.

3 Not for loue of the world, but to the renouncing thereof.

4 Neither for feare of death, but to be prepared to it.

5 Not to ren it of our ſinceritie, but to increaſe in holineſſe. Pſal. 119

6 Not to preferre our ſelues before others that are behind vs, but to bee humbled in regard of thoſe that haue out-ſtript vs.

7 Not to bee approued of the world, but to the conuincing or conuerting thereof.

8 Not to make vs diſtruſt God, but to increaſe our confidence in him.

9 And ſo to hunger more conſtantly after him.

3 To a right end.

The heart beeing thus tried and examined, muſt bee eſtabliſhed and confirmed in the ſeruice of God.

Pſal.

Sect. 4.

The heart examined, muſt be eſtabliſhed in the worſhip of God.

Psal 51.12. Pro 4.

And that by these meanes:

And how. First, by resigning it vp to the guidance of the almightie. Psal.119.

Secondly, by renuing our vowes and binding vs to the performance of them, *and that*

1 By publicke protestation.

2 By solemne and conscionable oathis. 2. Cor. 15.

3 By the curse of the law. Nehem. 10. 31.

4 Calling others to witnes, as the Church of God.

Thirdly, wee must continually feare our selues, and haue a holy iealousie of our best actions. Pro. 28.14.

And that in regard,

1 Of the vnsearchablenesse of our hearts. Ier, 17.9.

2 Of the priuie corruptions that doe assault vs. Psal. 19.

3 In respect of the infirmities that doe accompanie our best actions. Iob. 4. 18.

4 As also especially in regard of the presence of our gracious God beholding and approouing all our actions

actions. Pſalm. 33. 13.

And this feare is diſcerned.

1 By an earneſt ſtriuing againſt our corruptions.

2 By a deſire to approue our ſelues to the Church of God.

3 By tenderneſſe of conſcience in all our actions.

4 By lowlineſſe in our carriage, euen towards our inferiors.

Fourthly, there muſt be a conſtant watching ouer the outward man, *auoiding* both the occaſions of euill, & the leaſt appearance thereof. Pſal. 39. 1. Iob 31 1.

Fifthly, *Wee muſt moderate our ſelues in our Chriſtian liberty.* Gal. 5. 13. *and that by theſe rules:*

1 Of our callings that wee exceed not them. 1. Cor. 7. 20.

2 Of the times, that we bring forth fruit in due ſeaſon, Pſalme. 1. 3.

3 Of the p'ace, that in outward things we conforme thereto. 1. Cor. 9. 20.

4 Of the perſons, that we giue no iuſt offence. 1. Cor. 10. 33.

Here our guides muſt be:

Loue, which seekes not our own. 1. Cor. 13 4.

Wisedome, to become all vnto all.

And our ends,

1 Expediencie, that we may be fitting. 1. Cor. 10.

2 Vnder that which may bee seemely Col. 2.

3 Edification, that which may benefit our selues and others. 1. Cor. 10.

4 And principally the glory of Almightie God. 1. Cor. 10. 31.

Sixtly, We must entertaine and cherish the motions of the Spirit of God. 1. Thes. 5. 19. 2. Tim. 1. 6.

This is performed.

1 By a wise discerning of them. 1. Tim. 4. 14.

2 By an high esteeme of them.

3 By reioycing in them as if we had found the greatest treasures. Matt. 13. 44.

4 By putting them speedily in execution. Psal. 45. 1.

5 By offering vp an extraordinary sacrifice of praise for them, abasing our selues in regard of such excel-

excellent graces, and acknowledging the free mercy of God in so gracious a fellowship. Psalme 116. 7. 12.

Seuenthly, *If the Spirit of God shall lie asleepe in vs.* Psal. 119.

This we shall discerne:

1 By great terrors in the conscience.

2 A kinde of loathing of holy duties.

3 Great coldnesse and deadnes in the vse of them.

4 Little sensible comfort when we haue performed them. Psal. 77. 2, 3.

5 Much discontentment in the minde, and blindnesse in the same. Psal. 6. 3.

6 Aptnes to rush into the sinnes we haue heretofore conquered.

7 Vnwillingnesse to die, &c.

Here then we must at no hand blesse our selues in this estate, but

First, *rouze vp the spirit, & labour to be quickned, and that by vsing the holy meanes: as*

1 The Ministerie of the word. Powerfull. Psal. 6. 6.

2 Priuate and strong crying vnto God. Psal. 51.

3 Crauing the effectuall praiers of the saints, Iam. 5. 15.

4 Vsing more conscionably their fellowships, and opening our state vnto them.

5 Racking our hearts by a seriour & impartiall examination, and committing our most speciall tentations to record.

6 Promising more faithfulnes for the time to come. Psal. 80. 18.

7 And binding our selues more constantly to the conuersion of others. Psal. 116. 18. Psal. 32. 8, 9. Psal. 34. 3. 8. 11.

8 Exercising a daily course of repentance.

9 Not neglecting also to humble our selues in this behalfe in some priuate fast vnto God. Psal. 35. in our closets or families.

Eightly, make wee some experiment vpon some chiefe lust of the heart, to get the maistery ouer it, for by an experimental conquest ouer one, we shall learne in time to conquere all the rest.

And

And this muſt be done:

1 By obſeruing the deepenes of Satã in his variety of baits to draw vs into the ſnare,

2 Conſidering the deceitfulnes of the heart, how gladly it would cloſe with Satan.

3 Remembring our former tripping by the like tentation.

4 Thereupon confeſſe wee in humble praier vnto God that wee haue deſerued to be ouertakē with it.

5 Deteſt we our ſelues that ſin hath got ſuch ground of vs. Iob 42.

6 Hereupon vow wee reuenge againſt our treacherous fleſh. 2. Cor.7.11.

7 And practiſe wee the ſame by the former rules of humiliation, and ſuch as hereafter ſhall bee laid downe.

8 And ſo being wiſe to feare our ſelues in regard of the ſaid tentatiō we ſhall happily get the conqueſt of it. Pro.14.

9 Wee muſt daily recount how wee haue profited in godlineſſe.

Psal.119.

10 We must prepare our selues continually to afflictions. Lu. 9.23.

11 Wee must bee plentifull in good workes. 2. Pet. 1.5.

12 In all our affections, specially extraordinary we must not trust to that soundnes of heart which hath been, but trie them by that which is, that so from the sense of the purenes of the fountain the streams may flow more certainely & purely. Luk. 6.43. Matt. 13.

13 Though the heart may appeare to be sound, yet the goodnes of the action must not so much depend vpon the soundnesse of the heart appearing, as vpon the free mercies of God accepting the same

14 We must prouide a complet armour for the heart, being prepared to preserue it. Ephes. 6.13.

CHAP. IX.

Of the spirituall armour, and arming of the heart.

AND this is the fourth dutie of necessitie to be performed daily by vs Namely to arme our hearts against all tentations. And that,

1 Because such an armour is commended vnto vs in the word. Ephes. 6.

Epheſ.6.

2 Our enemies are mightie princes and armed wickedneſſes. Epheſ.6.16.

3 The heart without it lies open to all tentations.

4 By it wee ſhall be able to caſt downe all ſtrong holds 2.Cor.10.4.which ſtand in our way to happines.1.Tim.6.11.

5 And ſo ſhall lay hold on eternall life, and finiſh our courſe with ioy.2.Tim.4.6.

Here conſider theſe three points.

1 What this armour is.

2 How it is to be put on.

3 How to be kept on.

Sect.1.

This armour hath many pieces.

The parts of the ſpirituall armour and,

First, the Girdle of truth and ſinceritie, Epheſ.6.14.& this conſiſteth of theſe parts:

1.of the girdle of truth.It parts are:

The firſt is *a rectified iudgement* proceeding from an illightned and ſanctified vnderſtanding, wrought by a liuely faith through the word of God.Epheſ.4.13.

Sect.2.

1 A rectified iudgemẽt.

And it hath theſe properties.

1 It is ſound in what it knowes. Coloſſ.1.6.9.

2 It retaineth safely what it knowes. Psal. 119. 11.

3 It is wise to distinguish betweene things that differ, Philip. 1. and so to trie the Spirits. 1. Iohn 4. 1.

4 It discernes all things. 1. Cor. 2. 15.

5 It comprehends the height, and bredth, and depth, and length. Ephes. 3.

6 It knows no man after the flesh, 2. Cor. 5. 16.

7 It knowes but in part, and so is subiect to errour. 1. Cor. 13.

8 It is not obstinate in errour, but willing to be reformed in what it hath beene misinformed. 2. Tim. 2. 16.

9 It is apt and desirous to receiue further illumination, Colos. 1. 10. 2 Tim. 3. 7.

How put on.

10 And daily increaseth in this saving knowledge. Heb 5. 12.

Helpes to put on this armour, are

1 A discerning of our owne inward blindnes. Psal. 119. 28.

2 A dayly meditation in the word and workes of God. Psal. 1.

3 A

3 A faithfull recording, & comparing of things past with things present; and so collecting for the time to come. Luk. 2. 51.

And this part of the Girdle serueth:

1 To condemne the blindnes of nature 1. Corint. 2. 14. Matthew 16 17. The benefit therof.

2 To discerne betweene the light of nature & grace, the illightning and sanctifying spirit. Col. 1. 9. Ephes. 5. 8.

3 To direct all our actions: for as we know, so we do. Ro. 14. 5, 23.

4 To make triall of them: for if they haue not the light, it is because there is no truth in them. Iohn 3. 21.

5 To informe and instruct others. Psal. 34.

The second part of this Girdle is, a Sanctified conscience: and it is discerned Sect. 3. The sanctified conscience, and how discerned.

1 By this; that it excuseth for al sinnes as our persons are accepted in Christ. 1. Cor. 4. 4.

2 It checkes for the least sinne, before actuall repentance be performed. 1. Iohn. 5. 17.

3 It approues our vpright walking in the whole course of our life Acts 23.1. Psal.26.1.

4 It procures vs peace with God. Rom.5.1. and with men so far as it is possible & expedient. Ro.12.18.

5 It breeds contentment in the life and all occasions. Phil 4.12.

6 It procures cheerfulnes in the countenance, & readines in all our businesse. Pro.28.1.

7 It makes vs couragious in the truth, and willingly by all meanes to defend the same Act.4.13. Act.6. 15. Act.18.26.

8 It makes vs victorious in troubles, and

How put on.

9 Ready to yeeld vp our liues into the hands of God. Act.21.23.

And it is put on, and preserued.

1 By making conscience of all things commanded. Psal.119,6.

2 By keeping it tender and sensible of the least euill. Heb. 13.18.

3 To this end view wee it daily in the glasse of the word, that so the iudgement may bee kept cleere to preuent securitie.

4 Examine we, & censure the daily

daily errors thereof by calling it before the Lord, to auoid spiritu all blindnesse.

5 Auoyd wee aboue all things, doubtfulnesse, & distraction in our actions. Rom. 14 5.

6 Especially keepe we our selues frō wilfull fighting against the light thereof, in committing grosse and presumptuous sinnes. Psal 19.12.

7 Haue we alwaies more regard of it in the sight of God, thē of our credit with men. 1. Cor. 4.4. Ro. 2. 29.

8 Flie we into the bosome thereof when outward things crosse vs. Acts, 23. 1.

9 Rest we not so vpon the iustification thereof, but that we referre it to the mercie of God 1. Cor. 4.4.

The benefit of this part of the Girdle is:

1 It procures and maintaines true inward ioy. 2. Cor. 1. 12. The benefit thereof.

2 Hereby wee haue alwaies boldnes before God. 1. Ioh. 3. 20. to obtain good things at his hāds. He. 10

3 And are enabled and furnished against all the reproches and euils of men. Pro. 18.

4 By

4 By this wee are alwaies certaine of the things we doe, and the acceptance of them in the sight of God. Psal. 51. 6.

Hereby we are comforted in the greatest buffetings of Satan, & our cowardly and vnbeleeuing hearts. 1. Ioh. 3. 21.

6 And led along in most cheerfull manner throughout al difficulties to the receiuing of the reward. Heb. 11. 26.

7 Wee increase in sanctification and holinesse. 1. Timothie 1. 18. 19.

8 We put to confusion the pride and practices of our enemies. 1. Sam. 26 21.

9 Wee receiue hereby a pledge of eternall life, and haue our conuersation in heauen, Ro. 8. 16. Phi. 3. 20.

Sect. 4. The sinceritie of the will. It markes.

A third part of this sinceritie consists in the will, which discouers it selfe.

1 By cheerfulnesse in wel-doing, not by compulsion, but of a willing minde. 1. Cor. 9. 1. Pet. 5.

2 Resisting sinne and the occasions

sions thereof. Psal. 119. 104.

3 Yeelding to sinne with griefe. Rom. 7. 15.

4 Rising by repentance out of the same. Pro. 28. 14.

The state and measure hereof is: It measure.

1 That it is not free to good or euill, but freed to doe good. Philip. 2. 13.

2 Yet so freed as that it is in bondage to sinne. Romans 7. 18.

3 Yet so in bondage, as that it striues against that slauery, & gets daily ground thereof. Rom. 7. 25. Ephes. 2. 3.

The benefit thereof is:

1 To enable vs to doe good. Rom. 7. 18. The benefit thereof.

2 To comfort vs in our outward sailings. 2. Corinth. 8, 12. Rom. 7. 19.

3 To discerne of our state in sanctification. Ephes. 2. 3. 1, Corin. 12. 2.

4 To keep our iudgements sincere and vpright. 1. Tim. 6 5.

5 To kindle and order our affections in the seruice of God.

and

Sect. 5. The well ordering of the affections, and how discerned.

And this is a fourth part of this Girdle, euen the well ordering of our affection. 1. Thes. 5. 23. Rom. 7. 24.

And this is discerned:

1 By a right mouing of them to their proper obiects. Rom. 7. 22, 25.

2 By their contentment in the same.

3 In that wee can more ioy or grieue for spirituall causes then for carnall. Psal. 4. Psal. 119.

4 That they tend to the crucifiing of the flesh, and building forward of the new man. Colossi. 3. 1.

5 That indeed by them wee are wholly emptied in our selues in respect of God. 2. Co. 5. 16. Ge. 5. 22. Rom. 12. 1.

Helpes hereunto are:

1 Knowledge of the right obiect. Mark 3. 5 2. Cor. 7.

2 Weaning and abating them from the false. 1, Iohn. 2 15.

3 Triall of our selues in the practise of some one of our affections. Deut 6. 5.

4 Conscience to vse them all in their

their ſeuerall times and meaſure. Eccleſ.3.1 Rom.12.16.

The benefit hereof, is

1 Wee ſhall attaine hereby a gracious conqueſt ouer our moſt vnruly thoughts. Epheſ.4.25. The benefit therof.

2 We ſhall finde much ſweete peace and contentment in Chriſtian callings.

3 We ſhall be more ready preſt to good actions. 2. Cor,7.

4 And ſaued from many noyſome tentations, which otherwiſe would aſſault vs. Epheſ.4,26. Iohn 19.12.

5 We ſhal haue gracious fellowſhip with God. Col.3.1.

6 And be better enabled to the conuerſion of our brethren. Iohn 21.15.

A fifth part of this Girdle, is the ſinceritie of the tongue. *Sect.6.* The ſinceritie of the tong. Wherein it is ſeene.

As being the ſterne of the ſhippe and the certain image of the mind. Iam.3.5.

And it is diſcerned:

1 In holy ſpeech Eccleſ.3.7.

2 In wiſe & ſeaſonable ſilence.

Concerning fit and warrantable

ſpeech

Speech, we are to obserue:

1 Preparation to ſpeech.
2 The matter of it.
3 The manner thereof.
4 The end of the ſame.

Sect.7. Of ſpeech. and, 1 Of the preparation to it.

We ſhall be prepared to Speech,

1 By prayer to God to guide our tongue and that, becauſe

Firſt, the Lord is the ruler of it. Pro.16.1.

Secondly, By an holy conſideration of theſe things,

1 That we are to ſpeake in his preſence. Pſal.33.15.

2 That there is no libertie for idle talke. Matt.12.36.

3 That all ſpeech muſt tend to edification. Epheſ.4.29.

4 What the matter is, we meane to ſpeake of.

5 That, what is once out cannot be recalled.

6 That we muſt giue an account for euery idle word. And thus we ſhall be prepared to Speake. Now

Sect.8. The matter of ſpeech. *The matter of our ſpeech* concernes *either Perſons*, or *Things*. *The Perſons.*

1 Almightie God & his workes.

2 Our

2 Our neighbour, & what concernes him.

3 Our persons and occasions:

In our speech concerning our blessed God, we are to obserue these rules:

Sect. 9. How to speake of God.

1 That we take not the names of Gods Maiestie in our mouthes, but vpon most serious and waightie occasions Exod. 20.

2 That in the occasion we finde our hearts liuely affected with a true knowledge of holy reuerence of God, before whom wee speake, and before wee vse his great and fearfull name, lest otherwise though the cause be waightie, yet we take it in vaine.

3 That we finde our selues comforted, and established in our faith by taking of this great and glorious name, as being hereby drawne neer vnto God, and setled more constantly in our loue of his Maiestie. To this end vse not the name of God without some addition of his attributes, as the Liuing Lord, the Glorious God, My God, &c. Ephes. 1. 3.

5 Take

4 That we heed that the name of God become not ordinarie, and for custome.

5 Publish we the works of God not onely for the present, but to posterity. Exod. 14. 26.

Sect. 4. How to speake of our neighbor.

Concerning our neighbour, our speech may be either good, or euil.

If we are to speake good of our neighbour, then we must doe it:

1 *Cheresully*, and vpon euery fit occasion. Luk. 5. 29.

2 *Wisely*, rather in his absence then in his presence.

3 *Indifferently*, as well if he be our foe as friend.

4 *Constantly*, maintaining the same testimony without any corruption or gaine-saying.

5 *Truely*, that we giue him no more nor lesse then his due.

6 *Charitably*, if the matter bee doubtfull, rather with the better. 1. Cor. 13. 7.

7 *Preserue wee his good name by* answering for him in a case of slander. 1. Sam. 20. 32.

8 If he *be fallen, raise we him vp* with the spirit of meeknes. Gal. 6. 1.

Here

Here are to be auoyded theſe extreames:

Sect. 5. What here to be auoyded.

Firſt, thoſe that are *in the defect*: as

1 Depraying of the actions of our brethren from the intent. Iob. 1.9.11. as if we knew their hearts.

2 Extenuating of them in the meaſure.

3 Miſtaking them in the qualitie, which is the common practiſe of the world to call good euill, and euill good Eſay. 5.19.

4 Outfacing and bearing men downe in their ſincerity, and if it were poſſible to driue them from the ſame. Iob. 4.11. &c.

5 Miſiudging of it by the outward euent. Iob. 27.

6 Conuincing thereof by falſe witnes and periurie. 1. Reg. 20. &c.

7 Diſgracing ſpirituall gifts for want of natures complement. 1. Sam. 1.14.

Secondly, *We muſt here take heed of the other extream in the exceſſe*: As

1 Commending them to their faces.

2 Aſcribing that vnto them which is not theirs. Act. 12.

3 Yel-

3 Yelding more vnto them indeed then is theirs.

4 Dauбing vp their sinnes with vntempered morter. Ez. 13. as presumption of Gods mercie or such like.

5 Crying peace, peace, and putting farre off the euill day. Ier. 6.

6 Approuing them for the gifts of nature, though they bee not sanctified. Pro. 31. 30.

7 Flattering them as if what they had came by their owne industry.

8 Saying as they say, be it true or false. Mich. 2. 11.

And thus is speech to be ordered when we will speake good of our neighbour.

If wee haue occasion to speake the contrary of him: let vs consider these bounds:

First, wee must not speake what we certainely know not, but haue by reports, surmises, &c.

We may speake that to himselfe which we must not speake of him to another. Matt. 18. 15.

Secondly, wee must not speake all

all what we know: vnleſſe we haue an *eſpeciall calling hereunto*:

And that is,

1 When the Magiſtrate requires it.

2 When his caſe by admoniſhment needs it.

3 When danger to others thereby is preuented, as in caſe of murther, treaſon, &c. 2. Kings 6. 8. Gen. 37. 2. Eſt. 2.

Hence it followeth:

Firſt, That auricular confeſſion is abominable, which bindeth to the concealment of ſuch wickedneſſe.

Secondly, That it is ſinne to diſcouer where we are bound to conceale.

As in caſes hereafter laid downe.

Thirdly, *Wee muſt not ſpeake that of our neighbour which we know and is neceſſary to be knowne to al perſons,* as neither,

To the weake, leſt they ſtumble at it; nor to the wicked, leſt they inſult in the infirmities of others, Gen. 8. 2. Sam. 1.

Fourthly, *Some may ſpeak that euil of their brethren which it is not lawfull*

full for others. As the Magistrate or Minister in reproouing of sin may abase the persons with names sorting with their sinnes. Galat. 4 1. Matth. 3. which priuate men may not doe.

5 *If it be thought fit to mention the euil which we know by any man,* here first it must be done onely in a generall manner, the person and all circumstances which will discrie the person concealed. 1. Cor. 6. 11. 2. Sam. 12. 1.

6 *The partie also in some cases may bee discouered, but yet with a double respect:*

First, if his sinne be of infirmitie, here we may in some sort *conceale the sinne.* As

1 That it might bee mistaken in regard of the person. Acts. 3. 17.

2 That the fact may bee misreported and falsely conceiued &c.

If we see the partie ashamed, and cast downe for his sinne, here wee are bound much more to couer it, and that

1 *Frō God* by hearty praier, that it may

may be forgiuen. Acts 7. Matthew 27.

Secondly, *From our selues*, And that

1 By not taking notice of it willingly.

2 Not beleeuing it.

3 Interpreting it to the best.

4 Forgiuing it, if it be apparant.

3 *We must also hide the sinne from the sinner*, And that

First, If we see him vnfit to be reproued 1. Sam. 25.

Secondly, if we see him sufficiently checked already by his conscience, then we must also hide his sinne from him. *And that*

1 By opposing his contrary intent. Act. 3. 17. Rom. 10. 2.

2 Comforting him with his former course of holinesse.

3 From the occasion, that it was in his heat, or prouoked thereto in his defence.

4 From the qualitie, that it was in ignorãce, not wilfulnes, infirmitie, not presumption.

5 From Gods mercie, which is aboue all his sinne. Rom. 5. 20.

6 Age,

6 Age, that it was done in his youth. Psal. 25. 7.

7 The time of life, that yet there is hope to recouer Psal. 95. 2. Tim. 2. 25. and that it was but the first in that kind.

8 From the examples of the Saints, the best of whom haue had their slips, Iam. 3. 2. Psal. 19.

9 From his person, opposing other good parts to counteruaile that euill 1. Kin. 15. 5.

Thus may we hide the sin from the sinner, and thus also may we hide his sinne from the world.

If the sinne be grieuous and cannot be excused, yet here we must moderate our speech:

1 And prepare mercie for the partie.

2 Acknowledge wee it might haue beene our case, if God should haue left vs, and so may be. Galat. 6. 1.

3 Intimating his sorrow & detestation of the fact, as the truth shall be. 2. Cor. 2. 6, 7.

4 Recounting circumstances that induced

induced thereunto, though not to excuſe altogether, yet to diminiſh the ſame, or at leaſt to make known the deceitfulnes of ſinne.

5 Labour his outward releaſe from the hope of the time to come

6 Howſoeuer; commend his caſe to the Church in praier, and alſo in thy priuate vnto God.

If the fact be ſuch as muſt needs be puniſhed, yet here we are:

1 To lay it ſoundly to the conſcience of the offender, to bring him to repentance, that ſo the ſin may be killed in him. 1. Cor. 5. 5.

2 To raiſe him vp with the ſweet comforts of the Goſpel, that ſo though his body ſmart for it, yet his ſoule may be ſaued. 1. Ioh. 1 9. 1. Cor. 5.

Thus are we to ſpeake concerning our neighbour.

Now *concerning our ſelues, there are theſe rules:*

Sect. 13. How to ſpeake of our ſelues, and

1 In praiſe.

1 Wee muſt neither praiſe nor diſpraiſe our ſelues, but leaue it to another. Pro. 27. 2.

2 In ſome caſes we may & muſt ſtand vpō our own approbatiō. As

1 When we make profession of our faith. 1. Pet. 3.

2 In Thankefulnes we acknowledge Gods graces in vs. 1. Cor 14. 18.

3 Wee must defend our innocency. 2. Cor. 11 12. and

4 Iustifie also our calling against the slanders of our aduersaries to the stopping of their mouthes.

5 Hereby wee may comfort our selues in troubles. Psal. 35. 13. 12.

6 And propose our selues examples vnto others. 1. Cor. 11, 1, 14.

Here these caueats are to be obserued:

1 That this bee done sincerely as well acknowledging our infirmities as the graces of God in vs.

2 That in doing hereof we rather, if it may be, take occasion to speake in another mans person. 2. Cor. 12. 1. 10.

3 That wee boast not of that which is not in vs.

4 Wee must not speake of the good we haue, as if it were from our selues. 1. Cor. 15. 10.

5 Our speech must rather tend

to

to the defect then to the exceſſe.

6 We muſt doe it ſoberly and ſparingly, rather ſhewing that we are compelled thereunto then of our owne accord. 2. Cor. 11.

7 Wee muſt here eſpecially regard how we are made manifeſt to the cõſcience of the ſaints. 2. Cor. 4.

8 And laſtly, wee muſt herein eſpecially ayme at Gods glorie. 1. Cor. 10. 31.

Thus may we ſpeake good of our ſelues.

3 *We are alſo bound to ſpeake euill of our ſelues, in theſe caſes,*

1 Wee muſt confeſſe our ſinne vnto man, in that hereby we may cleere others and giue glorie to God. Ioſ. 7. 2 In diſpraiſe.

2 Hereby alſo we eaſe our owne ſoules. Pſal 32. 45. Iam. 5.

3 We magnifie the mercies of God in recounting how vnworthie we are. 1. Tim. 1.

4 Wee ſtay vp others that haue bene ouertaken with the ſame tentations, &c. 2. Cor. 1. 4.

But here obſerue theſe cautions:

1 We are not bound to accuſe our

ſelues to the betraying of our innocencie, or the truth of God, or his children.

2 We may not open our infirmities to the diſgrace of our calling, or offence of others.

3 We muſt take heede of hypocriſie, as if by acknowledging our vilenes, we would be counted conuerts, as Ecebolius did.

4 That we labour to hide what we haue laid open, by caſting our burthen vpon Ieſus Chriſt.

Thus may we ſpeake of the euill that is in vs. And thus much concerning the perſons of whom we muſt ſpeake.

Sect. 14. Of things to be ſpoken of.

Concerning things to be ſpoken, obſerue,

1 That we cannot ſpeake of all, becauſe we know but in part, and therefore it is vanitie to preſume thus 1. Cor. 13.

2 That we may not ſpeake of all we know: *Becauſe,*

1 Some things are knowne to vs which are neither fit to bee done nor ſpoken, as the vaine thoughts of our owne hearts. 2. Cor 12.

2 Some

2 Some things *are lawfull to be done*, which it is not lawfull to ſpeake of, as the ſecrets and neceſſitie of nature. Iudg. 3. 24.

3 Some things are *lawfull, but not fit to bee ſpoken*: ſuch as either exceed the capacities of thoſe to whom we ſpeake, or are not ſutable to them. 1. Cor. 12. Heb. 5. 11. 1. Cor. 14.

3 We muſt ſpeake *what we know*, but *with theſe conditions*.

1 That wee keepe our ſelues within the cõpaſſe of our callings.

2 That we ſpeake from the holy purpoſe of the heart.

3 That wee labour herein the glory of God 1 Cor. 10. 31.

4 And alſo the good of our neighbour. Epheſ. 4. 29.

5 Yea our owne increaſe both in knowledge & holines. 1. Cor. 14. 26. 40.

6 Obſeruing the fitnes of time, place, perſons, &c.

Thus may we ſpeake of ſuch things as do occurre. And thus farre concerning the matter of our ſpeech.

Touching the manner thereof.

Sect.15. The manner of ſpeech, & 1 It muſt be gracious.

Firſt, Our ſpeech in generall muſt bee *gracious*, which is, when the graces of God imprinted in the heart, are truly pictured in the tongue. Col.4.6.

Hence it followeth.

1 That all rotten and vngracious ſpeech is diſclaimed.

2 No vice muſt bee ſpoken of, but with diſlike. Reuel.2.

3 No gracious ſpeech, but from a gracious heart.

Secondly, Speech is then gracious, when it is ſeaſoned with wiſedome. Act.2.4.

And this is whē our ſpeech is applied:

1 Fitly to times, places, perſons, circumſtances. Pro.19.11. Pro.10.31 Eſay 50.5.

2 When it profits moſt to the good of men ſoules.

3 When it turnes not to the hurt of the ſpeaker. 2.Tim.2.16.

4 When it proceeds from a wiſe & vnderſtanding heart. Eccle.12.11.

Hence is diſclaimed:

1 All fooliſh talke wanting reaſon and conſcience. Epheſ.5.

2 All carnall counſell of worldlings,

lings, whatsoeuer shew of wisdome it hath in it. 1. Sam. 17.

3 All vnseasonable and vndiscreet communication.

4 All *mysticall*, or curious conference, &c. 1. Tim. 6. 20.

A second holy property of speech is: Sect. 16.

1 *Truth and fidelitie.* Ephes. 4. 25. 2 Our speech must be true.

And it is discerned;

1 When wee know what wee speake vpon a sure ground.

2 We speake as the thing is, the whole truth, and no more.

3 And as himselfe thinketh plainly therof, not out of others cõceits.

4 And also to the minde and purpose of him that asketh.

5 And that to haue the trueth boulred out, not obscured.

6 When wee stand to that wee haue spoken or promised, which that we may doe,

Here consider diuers euidences and bonds of truth, Sect. 17. Of the bonds of truth.

As

First, A *simple assertion*, which is either, 1 Euidences.

1 A *simple affirmation*, *Yea*, *Yea*. Matth. 5.

2 Or *a bare negation, Nay, Nay,*

Here obserue.

1 That in a doubtfull case wee must adde vnto our affirmations (these qualifications: (*As I thinke, As I take it,*) because wordes thus spoken, if they proove true, they shew the modestie of the speaker: If false, yet they saue his credite, as shewing that there is not a purpose to deceiue, but onely that we were deceiued.

2 Another euidence of Truth is, an *Asseueration*, whereby wee doe vehemently deny or affirm a thing, as, In very truth, without al doubt, &c. Here note,

1 That this is not to be vsed but in waightie and vrgent occasions.

2 When there is a gaine-saying of what wee affirme. Christ saith, Amen, Amen.

3 When we are to conuince incredulous and obstinate persons. Rom. 9. 1. And thus farre of the Euidences of Truth.

Sect. 18. Of Promise.

A first bond of truth is *a promise.*

Here obserue:

1 *What promises we must make.*

2 *How*

2 *How they are to be kept*, & how they bind.

The promises we are to make to men must be such as,

1 Be conditionable, asking God leaue. Iam. 4 15.

2 Be of such things as be in our abilitie to performe.

3 Such as may benefit the party to whom we make promise.

4 And also may stand with conscience and credite to performe.

And thus they bind with these bonds.

1 They bind according to the wil and pleasure of him to whom it is made. Psal. 15. though it bee to our owne hinderance.

2 Yet so, if by necessarie casualtie wee are disinabled to performance, the partie to whom the promise is made, in conscience is to giue some relaxation. Mat. 18.

3 To this end we are bound to craue relefe, and vse holy wisedome, and submission thereto. Pro. 6. 1, 2.

2 Bounds. *Sect.* 19.

A second bond of truth, is an *Oath*. An oath.

Here obserue.

1 The lawfulnes.

1 *The lawfulnesse thereof.*

1 Because God hath commanded it. Esay 45.23.

2 It is a speciall part of his worship. Esay 19.18.

3 The Saints haue practised it holily. Gen. 31.53.

4 It hath procured much good and beene accepted of God. 1. Chr. 15.

2 The matter.

2 *Consider we the matter of an oath,*

1 It must not only be true, but so knowne to vs. Ier. 4.2.

2 It must bee honest that wee sweare to.

3 It must be a truth of great importance.

3 The manner.

3 *Obserue we the maner of an oth, as*

1 It must be made in the onely name of God.

1 By inuocation of his name, to witnes the truth of what we swear.

2 And to blesse vs therein.

2 By imprecation against our selues, wherby we bind our selues if we deceiue to the vengeance of God.

3 It must bee done, not rashly, but with great aduisement.

4 And

4 And alſo with great reuerence & feeling, not without praier vnto God to guide the heart. Eccl.9.2.

Fourthly, *The true and lawfull ſwearer is indeed*

1 *The regenerate man, who hath right in this ſeruice, and knowes how to vſe it aright.* Ro. 2. & none other. 4 He that may ſwear

2 And he muſt alſo haue a particular calling to his ſeruice.

3 Here learne, that though the party in regard of his generall calling might not ſweare, yet his oath being made, is lawfull, if he haue a ciuill calling hereto, and may bee taken howſoeuer the ſwearer herein be not iuſtified.

4 *The right vſe & end of an oath is:* 5 The end

1 To end controuerſies between man and man, and free thoſe that are wrongfully accuſed.

2 To cleere our innocency before men. Heb. 6.16.

3 To prouide for the infirmities of men. 1. Sam. 12.5. Gen. 31. 53.

4 To witnes a truth vnto men.

5 Binde our ſelues more conſtantly to the ſeruice of God. Neh. 10. 1. Cron. 15. 23.

Sixthly,

6 Before whom we must sweare.

Sixthly, *Consider we the parties* before whom wee may sweare, which are;

1 The Magistrate; who may lawfully exact an oath.

2 To a priuate man we may also sweare to binde contracts.

3 The Master may require an oath of the seruant. Gene. 24. and so the father of the sonne, the husband of the wife, &c. one friend of an other.

7 When.

Seuenth, *Obserue we the time of an oath*, which is:

1 In a case of necessity, whē witnes faile, or words wil not be takē.

Hence it followeth:

1 That we need not swear when the partie to whom wee sweare is not willing to accept it.

2 And neither also, if the matter may bee cleered by any other lawfull meanes.

8 How an oath binds

Eighthly, *Learne wee how an oath binds.*

1 If it be imposed by him that may lawfully giue it.

2 If it be made of things lawfull,

3 If

3 If it tend to our own & neighbours good.

4 When Gods glory alſo is preſerued thereby.

9 Wiſely conſider we the abuſes of an oath, which are: 9 The abuſes of an oath.

1 Swearing by Images, trifles, Saints, nullities, &c. Zep. 1. 5.

2 Swearing ordinarily in common ſpeech, or vpon heate in gaming &c. Ier. 5. 7. Mat 5.

3 Raſh ſwearing, when we know not the cauſe, or haue no calling thereto, or aduiſe not wiſely in the action.

4 Smoothering of oathes, when wee ſay goods for God, feck for faith, ſwounds for wounds, &c. where hoping to eſcape the imputation of ſwearing, wee are more guiltie thereof.

5 Outragious and blaſphemous ſwearing, the badge of ruffians, and rake hels.

6 Curſed ſwearing, with fearefull imprecatiõs againſt our ſelues and others.

7 Wicked ſwearing, when wee bind our ſelues by oathes to miſchiefe.

chiefe *Acts* 23.

8 Falſe ſwearing, when wee ſweare to that ignorantly which proues falſe.

9 Periurie, when wee knew a thing to be falſe, and yet wil ſweare to it of ſet purpoſe to doe miſchiefe. Zach. 5. 4.

10 Swearing for hire to any purpoſes. *Acts* 6.

11 When we ſweare to impoſſibilities, as when the Prieſt is ſworn by the Biſhop to the vow of continencie.

Sect 20. *Generally here is condemned:*

Of lying. *Sect.* 21. Firſt, All kinde of lying, vpon what pretence ſoeuer. Now a lie is then made,

1 When we ſpeake falſly.

2 And are willing ſo to doe. 2. Kin. 5.

3 Purpoſe to deceiue thereby, *Act.* 5.

Hence it followeth, that all

1 Falſe ſpeaking of ignorance is no lie.

Of flatterie. Secondly, Here is condemned al *ſmoothing and diſſembling* of a matter, (either) with purpoſe to deceiue.

ceiue.

1 By extinuating of it.

2 By exercising the fact.

3 By vsing pretexts and shifts to auoid it.

4 By mentall reseruation and such like Iesuiticall and Athiesticall trickes.

Thirdly, *Also all concealing of truth* when we are bound to speak, is here forbidden. *Sect.22* Concealing of truth.

4 All ambiguous and doubtfull speeches.

5 To speake vntruths, though not with purpose to deceiue.

6 All promise-breaking when the promise is lawfully made.

And thus far concerning the second grace of speech, which is Truth.

Sect.23.

A third grace of holy speech is *Reuerence*. And this is in regard, either of, The third grace of speech.

First God, of whose name and titles we must so speake that wee both, Reuerēce, and that 1 Inrespect of God.

1 Shew reuerence our selues, and

2 Mooue reuerence in others.

Deut.28.58.

And

And this we shall doe:

1 If we know God aright.

2 And feare him as our father. Malach. 1.

3 Behold him in his iudgements vpon the wicked. Psal. 119. 120.

2 Of man.

4 Thinke often and meditate vpon him.

Secondly, we must vse reuerence in speech in *regard of man*, & that either generally as he beares Gods image. So we must,

Sect. 24. To giue holy names to our children.

1 *Giue holy names vnto our children:* But here with sobrietie, not the names of God, as Iesus, &c. such as,

1 May shew our thankefulnesse to God. Gen. 41.

2 May shew our true humiliation vnder his corrections. Ruth 1.

3 May put vs in minde of his promises. *Israel.* Gen. 32.

4 May remember vs of our owne frailty and wretchednes. *Adam.* Gen 32.

5 May intimate our time, estate and condition in this life. Ester. 2. 5.

6 May incourage vs to the hope of the life to come.

7 May

7 May miniſter comfort in our troubles, and ſuch like.

2 We muſt not name profeſſors by the names of prophane men.

3 Wee may change names vpon iuſt occaſion.

2 We are to vſe *reuerence in more particular manner vnto man, as he is our ſuperior* either in *calling* or *gifts*. 1. Cor. 12 13. *prouided*,

Sect. 25. Reuerence to our ſuperior.

1 That wee giue him not the titles of God, as *Jehoua* &c.

2 Giue him the titles of his office though he be euill. Act. 26, 25.

3 And yet heere ſo carie our ſelues as that we may humble him in the formance thereof

Therefore there is forbidden:

Here forbidden.

1 *All maner of blaſphemie*; which is either, Firſt, by detracting ought from God.

1 Blaſphemie.

2 Or aſcribing to him that which beſeemeth him not.

3 Vſing his great and fearefull names in our fumes and rage.

4 Inuocating him alſo in ſlight and cuſtamarie matters.

2 Abuſe of Scripture.

5 Vſing the names of God to ſorcery, witch craft.

2 *All*

2 *All abuse of Scripture.* And this is either,

1 When wee haue no calling to vse it. 1. Cor. 14 34.

2 We speak of the things of God in a prophane and carnal manner. 1 Cor. 2.

3 When wee make iests thereof.

4 When we keepe backe any of Gods counsell and clip the word of God. Matth. 4. Act. 20.

5 When we vse it to sorcery,

6 And when we reason and cauill about the truth thereof.

2 Abuse of our selues.

3 *All abuse of our selues or others:* Either,

1 By reuilings and barbarous speeches.

2 Cursing and banning. Col. 3.8.

3 Scoffing and scorning each other. Psal. 1. 2. Kin. 2. especially for our profession and religion.

4 Not vsing titles of honour. &c.

5 Currish & dogged speech &c.

And thus farre of the third grace of speech, which is reuerence.

A

A fourth grace of speech is sobriety, modestie, or meekenesse. And this is seene.

Sect. 26. A fourth grace of speech, sobrietie, & Modestie. And wherein.

1 In prayſing others, and that rather behind their backs then before their faces.

2 In praiſing and diſpraiſing our ſelues, as before.

3 In ſpeaking of things ſecret which may moue bluſhing fairely. Gen. 4. 1. 1. Sam. 24. 4.

4 Conferring with inferiours tenderly and humbly.

5 Saluting kindly and reuerently. And that,

1 By name Rom. 16.

2 By profeſſion. Rom. 16. 3.

3 By calling or office.

4 By way of bleſſing. Ro. 16. 24.

5 Praying for the bleſſing of God vpon them

Sect. 27. Of ſalutations.

Here obſerue:

1 That it is lawfull for children to inuocate the bleſſing of their parents. Gen. 27. 48.

2 That wee may ſalute generally though the perſon bee euill, ſo farre as wee may conuerſe with him, giuing the titles of his

his profession, calling, &c. Gen. 34. Acts. 26.

3 That wee auoid such blessing, and charitable speeches (as we account them) when the cause is not necessarie, as in neesing, &c.

Popish blessing to be moderated.

4 Whereas it is common with the popish and Ignorant, to inuocate the name of God ouer their cattle so often as they speake thereof, this is to bee *moderated and refrained. And that*,

1 Because the ground thereof was sorcerie.

2 They vse it more often for their cattell then themselues.

3 It maintaines that Popish customarie abusing of such holy names.

4 It shewes our infidelitie; for if we were perswaded that God hath receiued vs to grace, then surely also all ours; and therefore what need such often inuocations?

Sect. 28.

Of soft answering

This meekenes of speech is seen *in soft answering*. Prou. 15. 25. And that,

Secondly, not a foole according to his foolishnesse. Prouerbs. 26, 3.

26.3.

Thirdly, in a iust defence of our selues. 1 Samuel. 1. 15. *Anna.*

Fourthly, commending our cause to God Psal. 26.

This grace of speech is especially seen in *reproouing of sinne.* Here obserue these rules: *Sect.* 28. Of reproofe of sinne.

1 We must trie all other gentle meanes before we reprooue.

2 We must performe it generally, that so the parly may willingly acknowledge the particular. 2. Sa. 12.

3 We must doe it in a parable.

4 By way of exhortation insinuating an oblique reproof. 1 Tim. 5. 1.

5 Wrapping vp the reproofe in some sweet protestations of loue and griefe. Gal. 5. 9.

4 Yeelding vnto them their due, that so they may acknowledge their wants. Act. 25.

6 Ioyning our selues with them, and in our own person reprooving their sinne. 1. Cor. 4. 6.

7 By preuention; as, Though Israel play the harlot, yet let not Iudah

dah ſinne. Hoſ. 4. 15.

8 Wiſhing that ſuch things bee not found among them. 2. Cor. 12. 20.

9 Speaking to them as conſidering our ſelues. Gal. 6. 1. That wee are in danger of the ſame tentations.

10 Framing the reproofe out of the word, that the party may ſee himſelfe rather reproued of God then of vs.

And thus farre of the fourth grace of ſpeech, which is meeknes & modeſty.

Sect. 30. A fifth grace of ſpeech is cheerfulnes and ioy. It conditions.

A fifth grace of ſpeech is cheerfulnes and ioy, when we vſe delightfull ſpeech for recreation. Eccle. 3. 4.

Here is to be obſerued:

1 That it muſt bee ſeaſoned with Gods feare. Eccleſ. 2. 2.

2 It muſt bee with compaſſion for thoſe that are in affliction. Am. 6. 6.

3 It muſt be ſparing and moderate. 2. Tim. 3.

4 It muſt not be mixt with ſin. Hebr. 11. 25.

5 It muſt tend to edification. 1. Cor. 10.

6 It

6 It must be sutable to the time.

7 It must also bee fitted to the place, which is either the boord or bed.

For the boord obserue:

1 *The intent*, the which is to hinder other idle and prophane talke.

2 To season the company with better.

3 To preuent gluttonie.

4 A desire to catch spiritually,

5 To sanctified the creatures.

2 *Consider the matter of table talk.* How fitted to the boord.

Which,

1 Especially must be of religion. Luke 11,35.

2 That which is incident hereunto, As

First of sobriety & such examples.

2 Gods speciall prouidence and bounty in making a dead creature meanes to preserue life. Ioel.2.26. Haggai.1.6.

3 Contentation in our estate. 1. Tim.6.

4 Death, how that we shall bee wormes-meat.

5 Of the heauenly food. Ioh 4.

6 Miserie of the poore.

7 Change

7 Change of things and states. Iob. 1.

8 The punishment of sinne, the case of *Diues* &c. Luke 16.

How to the bed.

For the bed, let these bee the rules of holy mirth.

1 We must confer of the graue. Act. 7.

2 Of the occasions passed in the day. Cant. 3 1.

3 Of the resurrection.

4 Of worldly occasions, so farre as to humble vs.

5 In our comforts of our sweete fellowship with Christ.

6 Generally, not to prouoke but to mortifie the flesh. Galathians 5.13.

Here to be auoyded.

Here is to be auoided generally,

1 All offence to the weake.

2 All occasion to the wicked:

As in

Iesting, with it bounds.

First, *Iesting*, which is a quipping of some to delight others, wherein a man had rather lose his friend then his iest.

This is vtterly vnlawfull,

vnlesse

1 The matter be indifferent.

2 The

2 The measure modest.
3 The season conuenient.
4 Offence remooued.
5 Our selues, & others benefited
6 We thereby, when other reproofes wil not preuaile, in an holy manner doe deride and scorne sinners. 1. Reg. 19. Eccles. 11.

Secondly, laughter, which though in it selfe it bee not simplie vnlawfull, yet it is moderately to be vsed, and seldome; but sorrow more often, & more plentifully. Eccl. 7. 4, 5.

2 Laughter.

The sixth grace of speech is care of our neighbours good name. Pro. 22.

Sect 31. A sixt grace of speech, Care of our neighbours good name.

This is performed as before, and farther,

1 By being not suspicious in vnlikely or vncertaine occasions. Ier. 40.
2 By priuate reprouing him.
3 Publiquely answering for him if he be slandered.

1 How performed.

Here is to be auoyded.

2 What auoyded.

1 Secret whispering abroad of what we suspect or know behinde his backe. Psal. 50. 20.
2 Adding to, or changing the

thing ſaid or done. Mat. 26. 60, 61.

3 Open traducing & reuiling to his face. 2. Sam. 16.

4 Telling that was neuer done. Ierem 37. 13.

5 Colouring their reports with pretences of griefe or neceſſitie, or publike profit, inioyning ſecrecy by the party to whom he tels it, &c.

6 Raſh cenſuring before euident knowledge.

Therefore here we are,

1 To interrupt ſuch talke.

2 To giue no heed to it.

3 Not to beleeue it.

4 To reproue it.

Sect. 32. The laſt grace of ſpeech: ſlowneſſe and briefneſſe.

The ſeuenth and laſt grace of ſpeech, is ſlowneſſe and briefeneſſe

Slowneſſe is ſeene either in

Firſt, Prouoking: or

Secondly, Anſwering.

Herein obſerue:

1 That it is better to bee prouoked to ſpeech then prouoke, eſpecially if we be inferiour.

2 Not to take a tale out of ones mouth, but to heare it thorowly.

3 To conſider whether it bee to be

be anſwered or no.

4 To ponder on it before wee anſwere what anſwere is to bee made thereto.

5 To anſwere to the points, omitting partiall reſpects:

6 To cut off idle interruptions and vaine cauils.

Here is to be auoyded:

1 Pride to heare a mans ſelfe ſpeake.

2 The fruit thereof, namely:

Firſt, Obſcurity.

Secondly, Affectation.

2 We muſt auoyd *tempting ſpeeches* whereby wee may ſift and vndermine others.

4 As alſo that *ſpirit of contradiction*, whereby thwarting others & contradicting euery man, *hereſie*, and *Atheiſme* is bred and maintained.

5 We muſt alſo refraine *bitterneſſe* and *captious taking vp* of our brother, a fault incident to briefeneſſe of ſpeech.

6 As alſo wee muſt beware of ſottiſhneſſe and inconſequence of ſpeech, while happily we thinke to

ſhew our skill in breuitie.

Hitherto appertaine:

1 Reſtraying of our paſſion, by interrupting our ſelues, if by courſe of ſpeech we grow into an heat.

2 Correcting our ſelues by ſilence wherein we haue miſſaid.

3 Contracting our matter into the briefeſt forme of words.

4 Diſpoſing it methodically to the beſt capacitie of the hearer.

Generall rules to be obſerued heerein.

1 That what is here ſpoken of ſpeech, is to be vnderſtood alſo of *writing*, in which all theſe graces are to be practiſed, and vices to be auoyded.

2 That in all kinde of ſpeech, as well Latine as Engliſh, &c. exemplarie, as wherin though the phraſes of other tongues may lead vs to prophaneneſſe, yet we muſt auoyde them, &c.

Sect. 33. Of ſilence and the right vſe thereof.

Hitherto of ſpeech.

Now becauſe we cannot ſpeak well vnleſſe we know alſo how to hold our peace, we are therefore in the ſecond place to conſider of ſilence. Here obſerue: 1 That

1 That the rule of silence must be *Gods word.*

2 Matter of silence, concernes *God*, our *neighbour*, our *selues.*

3 Persons, before whom.

4 The end, which is.

Gods glory, ours and others good.

Things concerning *God*, are:

1 His secrets which wee knowe not, and therefore are to admire them in silence. Deut. 29. 29.

2 His strange and extraordinary works, which we may not speak boldly of, but rather in silence wonder at. Iob. 36. 37. Leuit. 10. 3.

3 We are to conceale the mercies of God from obstinate sinners. Matth. 7. 6.

4 We are to conceale his iudgements from humbled sinners. Esay. 40. 1.

5 We are to be silent at his corrections. Psal. 39. hereby shewing our submission to his will.

6 We are to yeeld to the known truth, & in silence to glorifie God. Act. 11. 18.

Things to be concealed. And first, wherein silence is to be vsed.

Touching our neighbour, obserue-

2 Concerning whō.

2 That we may conceale some truth from him, not being demanded, yea, being questioned we may conceale *either the whole* or *part*: *Prouided that it*,

1 Hinder Gods glory.

2 Or my neighbours good.

1 When the speaking of the least word is hurtfull: as for example, the father & son lieth sick at once, the son dieth first, the father asketh whether the son be dead or no, if it bee said; No, an vntruth is told, if yea; the fathers life is endangered: therefore silence is best. 2 Sam. 12.

3 What to be concealed. Aug. lib. ad conser.

2 When the reuealing thereof endangers the life of the innocent; and therefore I am not to reueale my brethren in affliction, nor to be compelled thereto by oath:

Prouided first, that the authoritie requiring this be vnlawfull.

2 The thing I conceale not in it selfe euill; but so mistaken.

3 That in the concealing of it I prefer not a priuate before a publike good.

Truth in part is to be cõcealed, when I speake a part of the truth but

but not the whole. 1. Sam. 16. 1, 23. Ier. 38. 24 Exod. 5. Actes 23. 6.

Q. When I am demanded may I answere in part?

Yea, so. 1. I purpose not to deceiue. 2. Cõtent the mind of the answerer.

Secondly, I am to conceale the infirmities of my neighbor. Vnlesse (as before) we be called of God to speake. Pro. 17. 14. Pro. 19. 11.

3 All vnseemely matters,

4 Such as concerne vs not,

5 And such as are aboue our reach are to be buried in silence.

3 Ministers must conceale the infirmities of their people.

4 Magistrates secrets of state lest the enemie know of them.

Concerning my selfe, I am,

1 To conceale mine owne secrets. Iud. 14. or else if need be, tell those that are faithfull.

2 That which thou wouldest haue no man know, tell no man.

As for the persons before whom we must keepe silence, they are,

1 The malicious enemies of religion, Matt 7. 6. Matt 27. 14.

2 Before Magistrates in open

4 Before whom we must kepe silence.

courts. Act. 24. 10. til we be bidden.

3 In the presence of our elders and betters. Iob. 32. 8.

4 Fooles and pratlers are to bee humbled and conuicted with silence. Pro. 26.

Thus farre concerning the guidance of the tongue.

Sect. 24. Last part of the Girdle, Conformitie of outward actions.

The sixt & last part of this Girdle of truth containes the fitting and conforming of our outward actions to the will of God, which is performed:

1 When they proceed from a true ground.

2 And are performed by true meanes and a holy manner.

3 When they aime at a right end.

The ground of them Faith.

The ground of all good actions is faith in Iesus Christ. Rom. 14. Heb. 11. 6.

1 Assuring vs that our persons are accepted of God, & so our actions. Heb. 11. 4.

2 Enabling vs to performe the worke acceptably vnto God in knowledge, wisdome, season. Psal. 1.

3 Comforting vs that the imperfection of the actiō shall not be laid to our charge. 2 Cor. 8, 12.

4 Applying vnto vs the righteousnesse

ouſnes of Ieſus Chriſt to couer the ſame. Pſal 32.

5 Strengthening vs to goe forward in well doing, and ſo to attaine perfection, and ſo the iuſt liueth by faith. Heb. 10. 38.

In the manner of well doing, obſerue theſe notes: 2 The manner how.

1 That we principally performe the actions of the firſt table, and then of the ſecond. Act. 4. 19.

2 That our obedience to the ſecond table bee included and deriued from our obedience to the firſt. Matth. 22. 39, Epheſ 6. 1.

3 That in regard of the trueth & neceſſitie of wel-doing we haue equall reſpect vnto all Gods commandements. Pſal. 119. 9.

4 That we at all times and to all times endeuour the performance thereof. Gal. 6. Epheſ. 6.

5 That in the action we labor not ſo much the outward conformity thereof, as the inward ſoundneſſe & approbation of the heart. Mat. 6. 7

6 That wee doe good by good meanes; that is, ſuch as are warranted by the word. &c.

7 That wee find in our selues a will alwaies to doe more then wee can doe Psal.119.5.

8 That we see the shortnesse of our wel-doing, and being humbled therewith, not rest in the present estate, forget that which is behind, and hasten to that which is before Phil.3.12.13.

9 That when we haue done all we can, we acknowledge our selues to be vnprofitable seruāts. Lu.17.10

10 That hereupon we seek not saluation by our works, but by Gods meer mercy in Iesus Christ. Phil.3.

11 That we be that we seem to be.

12 That we make conscience of the least as well as of the greatest.

13 That we prouide things honest before men, as well as in the sight of God.

3 The end what, Gods glorie.

The end of our actions is,

1 That whatsoeuer we doe it be done to Gods glorie. 1. Cor.10.31. and this is performed:

1 In sanctifying & auspicating them by praier and inuocation of the name of God. 1. Tim.4.

2 In returning the strength of the to the worship of God, in cau-

sing our light to shine before men. Mat.5 20.Pro 5.10.

3 In all things, & in euery issue of the, both giuing thanks to God the father through Iesus Christ.

4 Being abased before the Lord in regard of our vnworthines to doe him any seruice, as also of the vnworthinesse of the seruice we doe performe.

5 Acknowledging that nothing is due vnto vs but shame and confusion of our faces.Dan.9.

6 Desiring to be found in christ, not hauing our owne righteousnes which is of the law,but that which is by the faith of Christ.Phi.3.9.

Secondly,we must do all things to edification both of our selues and others. *Here obserue.*

2 Edification how accomplished.

1 That the lesse benefit must giue place to the greater.

2 That in al things next to Gods glory,our chiefe ayme must be the saluation of the soule.1.Cor.16.

3 That more regard bee had of those which are within, then which are without,Gal.6.10.1.Cor.6.and yet the good of none neglected.

4 That of those which are within

we haue more respect to the weake in cases of indifferency. Ro.14.15.1.

5 That our conuersation be answerable to our profession. Ephes. 4.1.

6 That wee haue as well strong meate for men, as milke for babes; not sticking alwaies in the infancy of our profession, but growing vp in Iesus Christ. Heb.6.1. Heb.13.

7 That we abound in weldoing, & make sure our election by good workes. 2. Pet.1.8.9.

8 That wee aswell cast out the hypocrite and stumbling blocke, as hold on the sound Christian. Ier.1.

9 Wee must bring forth fruit in due season, obseruing the comelines of time, place, persons, &c. Psa. 1.3.

How applied. *This Girdle is put on,*

1 By continuall setting of our hearts before God, for the searching thereof.

2 Trying all our thoughts, words, and actions, by the word.

3 By continuall watching ouer our waies.

4 By earnest praier to God.

And it is kept on,

1 By

1 By not strayning the conscience in the least euill. Heb. 13. 18.

2 By cleauing to the testimony thereof, and reioycing especially therein. 2. Cor. 1. 12.

3 By obeying the checks of conscience.

4 Conuincing the hollownesse and hypocrisie of the world.

5 Labouring and approouing sincerities in others.

6 Daily fearing our selues, and renuing our couenant with God.

7 Renouncing daily our selues, and flying to Christ.

The vse of this girdle is:

Benefit of this part of the Girdle.

1 Wee are ready prest to doe Gods will. Reu. 1.

2 We are cleered from hypocrisie, which is the moth of weldoing. Matt. 6. Mat. 23.

4 Wee auoyd vncerteinty and dulnesse in good things.

5 We are preserued from corruption in iudgement, & apostasie in life.

6 All other gifts of God are adorned and approued thereby.

7 Wee are enabled to hold out to

to the end, & so obtain the crown.

8 The other parts of the spirituall armor are compact in themselues, and fastened to vs by it:

The next whereof is the brest-plate of righteousnes, or innocency.

And this is,

1 *An Inclination* and resolution of the heart to all good.

Sect. 35. The brest-plate of righteousnesse.

This is necessary:

1 To iustifie and beautifie our profession, and make sure our election.

2 That we may bee freed from many inward pangs and outward troubles.

3 That the mouthes of the wicked may be stopped.

4 That the weake may bee confirmed.

5 That those which are without may be gathered.

6 That our perfection may bee accomplished, and we glorified.

7 That God may be all in all.

The marks thereof.

And this is discerned:

1 By hauing righteousnesse in most precious account. Iob. 1.

2 Esteeming it for it self, not for the

the reward thereof. Iob. 2. 10.

3 Profecuting the ſame with all zeale and courage.

4 Reſting therein with delight and contentation.

5 Cleauing thereto, though it coſt vs the ſetting on. Hebr. 10. 34.

6 Auoyding the contrary, though it may bee neuer ſo behoouefull vnto vs.

7 So farre as our knowledge informes vs practiſing the ſame.

8 Deſiring beyond our knowledge perfection therein.

9 Louing others eſpecially for it. Heb. 10. 34.

10 Labouring to make others partakers thereof.

11 Not being remoued from the ſame by any cunning or ſlanders whatſoeuer.

This is obtained and put on: 2 How it is put on.

1 By an vtter renouncing of nature and all good therein.

2 Laying hold on Chriſt by a liuely faith, and ſo we bring foorth the fruit of righteouſneſſe in him.

And we put it on as our breſt-plate:

Firſt, by an holy and ſetled purpoſe

pose of heart to serue God. Act. 11.

2 By plaine and sound dealing in all things.

3 By renuing our decaies by daily repentance, and couenanting with God.

4 By informing our hearts daily out of the word.

5 Preparing our selues daily to tentations.

And it is kept on:

4 How kept on.

1 By walking alwaies in the presence of God. *Enoch, Abraham.*

2 Auoyding the great offences. Psal. 19.

3 By abstaining from the occasions and appearance of euill. 1. Thes. 5.

4 By iustifying and maintaining the same, with the losse of al in respect thereof. Act. 21. Iob. 2.

5 By walking conscionably in the duties of our callings.

6 By trying our faith which is the life thereof. 2. Cor. 13.

7 Vndergoing continuall troubles for the same.

And to this end serues the third part of this Armour.

This

This is, that our feet be ſhod with the preparation of the Goſpell,
That is:

Sect. 36. Feet ſhod with the preparation of the Goſpel.

In the aſſurance of our acceptatiō into the fauor of God, through Ieſus Chriſt, we are armed and prepared:

Firſt, to denie our ſelues.

Secondly, to take vp the croſſe of Chriſt and to follow him. Luke 9.23.

And this muſt be done.

The vſe this part.

1 That troubles find vs not vnprepared. Iob 3.25.

2 That the feare of them may not diſmay vs.

3 That we be not ouerwhelmed with the waight of them. 2. Cor. 4. 8. 9.

4 That our minds may be quieted in the midſt of them. Rom. 5. 2.

5 That wee may bee more then conquerours in them. Romanes 8, 24.

6 That we may comfort others which grone vnder the like burthen. 2. Cor. 1. 4. 5.

7 And ſo finiſh our courſe, and obtaine the crowne. 2. Tim. 4.

This

This armour is put on, and so kept:

How to be attained.

1 By daily reading and meditating on the passion of Christ. Heb. 12.2.

2 Giuing all diligence to the word preached.

3 Preferring the fauour of God in Christ aboue all things. Psalme 4.6.

4 Not depending vpon things seen, but contemplating things inuisible. Heb. 11.1.

5 Hauing our eie fixed on the recompence of the reward, & comparing the momentary trouble, with the surpassing waight of glory Heb 11.

Sect 37. And here the shield of faith is of speciall vse, which is the fourth part of this Armour:

A fourth part of the armour, the shield of faith.

And it is a full and strong perswasiō of the loue of God in christ Iesus Rom. 8.38. whereby

1 We beate backe all the fierie darts of the deuill, as carnall confidence, presumption, securitie, infidelitie, distrust, incredulitie, &c.

2 Prize all things at their true worth

worth and prosecute them accordingly.

3 Wee preserue the graces of God and increase them vnto vs.

4 We follow hard to the marke, and attaine perfection Phil.3.13.

This is requisite: It vse.

1 To giue approbation to all our actions.

2 To giue comfort in regard of their imperfections.

3 To enable vs in our sufferings. Iob.1.5.

4 To finish our course & procure vs the crowne. Heb.11.13. 2.Tim.4.

5 To ouercome tentatiõs, as despaire, and presumption of Gods mercie.

6 To obtaine a comfortable life.

7 To be prepared vnto death.

This is obtained and preserued as before.

Sect. 38. The fifth part, Helmet of hope.

A fifth part of this Armour is the Helmet of hope. This is:

1 A constant desire of the promised happines. Mat. 5.6, Phi.1.23. 2.Tim.4.8.

2 A cheerefull expectation and longing after the same.

3 A resigning our selues into the hands of God. Psal. 5.12.

1 The vse of it.

The necessitie or vse thereof is:

1 To sustaine the heart against the deferring of Gods promises, and contrary tentations. Heb 6.19.

2 That wee may maintaine inward peace, & passe ouer our pilgrimage without wearisomnesse and anguish.

3 That we may answere boldly our accusers. Psal. 119. 42. and stop the mouthes of gainesayers. Tit. 9. 2.8.

4 That wee might walke in our callings with singlenes & contentment. 1. Cor. 7.21.

5 And be contented with whatsoeuer shall happen vnto vs otherwise. Rom. 8.28.

6 That we may carry our selues as strangers in the world, looking for a citie which is aboue. Hebrew 11.

7 That we may suffer afflictions cheerefully and fruitfully. Psal. 5.12 Psal. 33.21.

8 That we doe purge, and prepare our selues to happines. 1. Ioh. 3.3.

3 3. Esay. 31. 40.

9 That the Saints may be raised vp by our example. Psal. 69. 7.

10 That wee may be deliuered out of troubles, Psal. 37. 40. Psalme 91. 14.

2 How to be put on.

This is obtained and buckled to the head:

1 By sound knowledge of the loue of God in Christ. Rom. 8. 38.

2 By plentifull experience of the same heretofore. 2. Cor. 1. 10.

3 By imbracing all good meanes that are offered for our safetie. Psal. 37. 3.

4 Casting our selues vpon the Lord when meanes faile, ibid. 5. & resting in him. Prou. 14 32. Rom. 4.

5 Reuerent obseruing of the workes of God, Psalm 40. 4. Psal. 115. 11.

6 Depending on the truth of Gods promises, though we see thé not accomplished. Psal. 46. 5. Psal. 130. 9. Pro. 16. 20.

7 Expecting the Lords leisure, contrary to sense and reason. Psal. 69. 4. Esay. 26. 8.

8 Abusing

8 Abasing and renouncing our selues before the Lord. Psal. 131 3. Zeph. 3. 12.

9 Submitting our selues to the ministery of the Gospel. Esay 50. 10.

10 Waiting further vpon God, then this life can counteruaile. 1. Cor. 15. 19.

Sect. 39. The last part the sword of the spirit 1 It vse.

The last part of this spirituall armour, is the sword of the spirit, which is the word of God. Heb. 4. Psal. 149. &c.

And this must be had,

First, *To discerne*:

1 The deceitfulnesse of sinne. Hebr. 3. 13.

2 The poison of error and heresie. 1. Tim. 6. 3.

3 The corruption of our owne hearts. Heb. 3. 12.

4 The manifold subtilties and deepnesse of Satan, Apoc. 2. 24. 2. Pet. 1. 19.

5 The riches of Gods mercie. Ephes. 3. 18. Ephes. 1 18.

Secondly, *to confirme & maintain*:

1 Faith against infidelity and discontentment.

2 Hope against dispaire. Ro. 15. 4.

3 Truth

3 Truth against error and humane wisdom. Iam. 1.18.
Christ against Antichrist.
4 God against man.

Thirdly, *To captiuate & subdue*:
1 Euery imagination that exalts it selfe against God. 2. Cor. 10.4.
2 To cut off the power and cords of sinne.
3 To repell the impudency, and importunitie of Satan. Mat. 4.

Fourthly, *To purge*:
1 Zeale, of ignorãce, & self-loue.
2 Religion, of hypocrisie.
3 Profession, of vaine glory.
4 Weldoing, of wearisomnesse.
5 Faith, of carnalnesse.
6 Afflictions, of impatiency, &c.

Fifthly, *To confound*:
1 Satans kingdome. Matt. 4.
2 The flesches tyrannie. Tit. 2. 11.
3 The worlds deceitfulnes. Psal. 119.95.
4 Our hearts doubtfulnes. Psal. 73.17.
5 Mans inuentions. Psal. 119. 113.

This Armor is obtained & put on,
1 By praier.
2 Study & meditatiõ. 1. Tim 4.13
2 How obtained.
3 Submit.

3 Submiting our selues to the word preached. Iam. 1. 21.

These meanes, how wrought effectually.

1 When our vnderstanding is illightned, and delighted with the saving knowledg thereof.

2 Our iudgements confirmed and established in the same. Ephes. 1. 9.

3 Our consciences conuinced, and quieted therein. Rom. 5. 1.

4 Our will and affections subdued and captiuated thereto. Psal. 40. 6.

5 Our desire enflamed and vnsatiable thereof. Mat. 5. 6.

6 Our mind satisfied and contented therewith, aboue all treasures. Psalm. 119. 97. Psalm. 19. 10.

7 Our liues reformed and amended thereby. Esay 119. 9.

8 Our faith quickened, & daily nourished by the same. 2. Pet. 1.

9 And we enabled to ouercome tentations, & to finish our course with ioy. Psal. 119. 7. 9.

3 How kept on.

And this armour is kept on:

1 By

1 By recording and rehearſing the ſame vnto others: ſo to labour their conuerſion, Luk. 22. 23.

2 By ſpirituall experience of the power thereof in putting our knowledge into continuall practiſe.

3 By cleauing conſtantly to an effectuall miniſtery. Ioh. 10. 5.

4 By ſuffering afflictions for the Goſpel. Heb. 10. Act. 21.

5 By labouring to haue it to dwell plentifully among vs, and to haue the power thereof more and more abound in the mortifying of our affections and ſpeciall ſinnes. Coloſ. 3. 16. Tit. 2. 11.

Thus farre of the parts of the Chriſtian Armour:

Now the neceſsitie in generall of it, is that without it,

Sect. 40. The generall benefit of the whole armour.

Firſt, *in reſpect of our ſelues,*

1 Our whole life muſt needs be ſubiect to many fearefull breaches and diſtractions. 2. Pet. 1.

2 We ſhall paſſe it very idly and vnprofitably.

3 We ſhall bee deceiued with many falſe ſhadowes, and apparances of good, and be much to ſeeke

in that good which wee doe desire, either in the knowledge of it, or desire to the same

4 Our course at the best will be most vncertaine. Iohn 11.10. in regard of others.

5 Wee shall not so shine before them, as lights by our good examples. Mat. 5.16.

6 Nay, wee shall necessarily in respect of our euill example bee stumbling blockes vnto them.

7 We shall cause our profession to bee euill spoken of. Ephesians, 5.3.

8 And our God, and his *Religion* and word blasphemed. Timothie 6.1.

But with this Armour,
we shall be,

1 Certaine of what we doe. Ioh. 11.9.

2 Enabled in some measure to doe it. Psal. 119.104.

3 Strong to encounter all oppositions, and victorious therein. Psal. 119.6.

4 Assured of the acceptance of what we doe. Phil. 1.21,20.

5 Ready

5 Ready for all occaſions whatſoeuer. Phil. 4. 12.

6 And willing to yeeld vp his due vnto God when he ſhal require it. Acts 7. 2. 1 Cor. 1. 7.

And thus much concerning the ſpirituall Armour.

CHAP. X.

NOW being thus armed, wee are prepared to encounter ſuch occaſions as occurre in the day: which are generally and neceſſarie:

1 *To auoyd euill.* Eſay 1. 16, 17.

2 *To proſecute that which is good.*

Of the purſuit of God, and the auoyding of euill.

Concerning the auoiding of euill:

Firſt, we muſt labour to haue our indgement rectified.

Concerning

1 The euill it ſelfe.

2 Our owne eſtate in reſpect of it.

3 God, who hates it and yet orders it.

Sect. 1.

That which we are to be informed concerning euil, is; that there is euil,

Diffe-rence of euill.

1 By *nature*, & ſuch is whatſoeuer is

against or besides the law of God, and this is properly called sinne.

2 *Accident*, so a good thing may be made euill. Psal. 69. 12. Malach. 2. 2.

3 *Opinion*, so afflictions are counted euils; yea, the truth and power of good in the censure of the world vsually is counted euil. Esay. 5. 20.

The vse hereof is:

1 That we may discerne things that differ, not stumbling vpon euil in stead of good, nor auoiding good in stead of euil, not fearing afflictions when they come for good, not distrusting our goodnesse, though it be accounted euill. Phil. 1. 10.

2 We must vnderstand the true author of euill, which is not God, but our selues; that so wee may blame none but our selues. Iames 1. 13.

Sect. 2. What the euill of it is.

3 That euil is not only a meere priuation of good, but a quality inherent & defiling the soule. 1. Ioh. 3. 4

4 That it is not only committed in act, but in thought, though consent come not thereto. Exod. 20.

5 That it is as well committed in

in omitting what we ſhould doe, as in doing what we ſhould not.

6 That ſinne is ſeen in the leaſt that is forbidden, as well as in the greateſt, 1 Iohn, 3.4.

That the leaſt ſinne breaketh the law of God, and maketh vs guiltie of the whole. Iam. 2. 12. Ephe. 5. 11, 12. Rom. 6. 21.

8 That ſinne is filthy and lothſome euen in the greateſt pleaſure and act thereof.

9 That the end thereof is bitter, and the inward parts moſt abominable.

And this knowledge ſerueth,

1 To conclude all vnder ſinne. Rom 3. 9.

2 To lay the fault iuſtly where it is.

3 To preuent diminiſhing, and encreaſing of ſinne.

4 To auoyd the cuſtome and puniſhment thereof.

Sect. 3. The vſe of this knowledge.

Concerning our owne eſtate in reſpect of ſinne, we are to learne:

1 That if we neuer committed ſin, yet we are not free from it, as

being guiltie of the sin of another, and deriuing it from the loynes of our parents. Rom. 5.14. Psal. 51.5. Epes. 2.3.

2 That heereby our nature is wholly tainted with corruption, and vncleaneneſſe. Iob. 14. Psalme 51.

Sect. 4. How farre sinne hath taken hold on man.

3 That wee are depriued of all originall and actuall righteousnes. Epnes. 2. Rom. 6.

4 And proane, yea desperately set to commit all sinne with greedineſſe. Gen. 6.

5 That we delight in sinne, and repose our chief contentment therin. Pro. 2.

That naturally we hate to be reformed and pluckt out of sin. Rom. 10.21.

7 That we cannot but neceſſarily and yet willingly sinne. 1. Cor. 12.2.

8 That our best actions are beautifull sinnes. Esay 64.6.

And this knowledge serueth,

The benefit of this knowledg.

1 To iustifie God in his iudgements. Rom. 3.5.

2 To confound the goodnes of nature.

nature Romans 3.19.

3 To magnifie the riches of Gods mercie. Ephes. 2.3.7.

4 To send vs to Christ. Roman. 3.22.

Sect. 4. Gods ordering sin.

Concerning God, we are thus to conceiue of sinne.

1 That hee hateth all euill as a righteous God. Psal. 5. and no vncleane thing shall dwell with him. Reu. 21.

2 That he permitteth and ordereth euill in speciall wisedome to his glorie. Act. 5.

3 That he knoweth and searcheth the most inmost closet of sinne. Ier. 17.10.

4 That he is able to punish and to take vengeance of the same. Isa. 40.

5 That he punisheth sinne with sinne, and yet most righteously. 2. Thes. 2.11.

6 That though he haue laid the chastisement of our peace vpon his sonne: yet he will correct vs as his children for sinne. Elay 53. Psalme 88.89.

And the vse.

And this knowledge serueth.

1 To iustifie the perfect holines of God. Psal. 18.30. Psal. 145.17.

2 To magnifie his wisedome in disposing of euill. Rom. 11.33.

3 To giue him his prerogatiue, that he is καρδιογνώστης, the searcher of the heart. Ier. 17.10.

4 To ascribe vnto him the glory of his power and superexcellent greatnesse, that we might be humbled before him. Psal. 86.9, 10.

5 To worke in vs an hatred of euill, & loue of righteousnes. Gen. 17.1.

6 To preuent presumption, and cause vs to worke out our saluation with feare and trembling. 2. Cor. 5. 11. Phil. 2. 12.

Sect. 5. How sin is to be auoyded.

Secondly, *Our iudgement being thus rectified, we must proceed to the practise of auoyding euill.*

And this is seen either in

1 *Preuenting sinne*, or,

2 *Recouering out of it by vnfained repentance.*

And first, how preuented. 1. generally.

Sinne is preuented either:

1 *Generally or*

2 *Particulary.* *Generally*: by

1 A continuall watchfulneſſe ouer our heart and outward man.

2 A feare and ſuſpecting of our ſelues, as at all times, ſo when wee haue moſt experiéce of Gods mercy. Pro. 28. 14 Iob 1.

3 A continuall reſigning of our ſelues into the hands of God.

4 Walking as alwaies in his preſence. Gen. 5 22. Gen. 17. 1.

5 To haue a continuall eie to Gods commandements. Pſal. 119.

6 To meditate on Gods iudgements, inflicted on his deereſt children for ſinne. 2. Sam. 12. 11, 14.

7 Conſider the ineſtimable loue and mercie of God towards vs. Exod. 3. 46.

Eightly, Imploying our ſelues in ſome honeſt calling. 2. Theſ. 3. 11, 12. and that

1 In *faith*, and without diſtruſt of Gods prouidence, with a good conſcience, Matt. 6. 25. Heb. 13. 18.

2 With *cheerfulneſſe* & contentment, without murmuring and couetouſneſſe. Heb. 13. 5.

3 *Committing* the ſucceſſe to God and wainting for his bleſſing, with-

our making haſt to be rich, or indéting with God for theſe outward things. 1. Tim. 6. Ge 30. 1 Ha. 1. 16.

4 In *humilitie*, and lowlines, not ſacrificing to our net, but giuing God the glorie. Gen. 23. 10.

5 *In holines* ſanctifying the ſame by the *word and prayer*, and laying a good *foundation* thereby towardes heauen. 1. Tim. 6 1. Tim. 4.

6 In *faithfulnes* and *diligence*, redeeming the time, and accounting for it. Eph. 5. 16.

Ninthly, *learning to vſe our Chriſtian libertie aright.*

1 *Herein not ſo much to ſtand on lawfulneſſe, as expedience.* 1. Cor. 10.

2 That all things bee done to edification, not offence. 1. Cor. 14.

3 That as we remit of our liberty in regard of ſuch as are weake of ignorance, ſo we vſe it in reſpect of the obſtinately ignorant, leſt wee harden them in their ſin. Mat. 15. 14

4 That we vſe the things of this life within the compaſſe of our callings. 1. Cor. 7. 1. Cor. 10.

5 For our recreation that it bee in things indifferent. Phil. 4. 8.

2 Very

2 Very ſpare and ſober.

3 Tending to a ſpiritual end, not the ſatisfying of the fleſh. Gal. 5. 13.

6 That all things be done to the glorie of God. 1. Cor 16.

Tenthly, *By auoiding the occaſions of ſinne*, which are

1 Euill company Epheſ. 5. 11.

2 Exceſſe in the vſe of the creatures. Luk. 21. 34.

3 Giuing the bridle to the outward man. Gen. 31. 1.

4 Opportunitie and ſeaſonableneſſe. Eccleſ. 3. 1.

5 Appearance and ſhew of euil, &c, Theſ. 5. 22.

And this ſin generally may be preuented: particularly thus, when we *are aſſaulted by any tentations.*

1 To mourn at the priuy motions of ſin, & at no hād to ſet light by it.

2 To know that I beare a traytor in my boſom, and therefore here at no hād conſult with fleſh, nor giue way to the temptation. Iam. 1. 14.

3 To choake it by ſtrong cries and groanes to God Mat 6 13.

4 To put it off by exerciſing the minde with contrary meditations and

2 How in particular we may reſiſt ſin.

and affecting the contrarie vertue. Psal.1.

5 Examine thy heart why it is thus,& thou shalt finde some cause of this tentation. Psal.4.

6 The cause found, either

1 Want of sound repentance for some former sinne,

2 Securitie,

3 Some greater euill like to follow, whereof this tentation is a messenger,or such like negligence, dispose thy selfe accordingly.

5 Intend thy calling more carefully and conscionably. Ephe.5.15.

6 Renue thy repentance and vowes to God more effectually. Psal.116.

7 Dispute not with Satan,neither play with the flame, but flie away with Ioseph, thogh thou leaue thy coat behind thee.Iam.4.7. Gen.39.12.

8 Labour not so much to auoyd the outward act, as to haue thy heart purged frō the euil thought. Psal.51.2,10.

9 Submit thy self rather to any punishment (if it so please God) then

then to yeeld to the tentation. Matth.5.29.

10 And looke for one temptation in the necke of another.

11 Yet faint not in thy resistance: but perseuere constãtly,& by Gods mercie Satan shal flie away. Iam.4. 7. Matth.4.

If Satan preuaile, and thou art foyled, then thou must rise againe by repentance.

To this end, consider:

1 Thy estate in grace, which must be renued by repentance. Psal.51.

2 Gods mercies, which are aboue all thy sins. Psal. 103.8. Exo. 34.16.

3 Thy former experience how thou hast recouered. Psal.77.5.

And so practise thy raising vp in this manner.

First, view thine iniquitie in the glasse of the *law*, to bruse thine heart,& there thou shalt find what an *euil* & *bitter* thing sin is Ier.2.19.

Secondly, hereupon apply that knowledge vnto thine owne soule by the power of *conscience* assisted by the blessed *spirit of bondage:* and proceede

Sect.6.

3 How to recouer our sinne.

1 By viewing sin, & that first in the law.

proceede to iudge thy selfe, concluding that thou art guilty of eternall death. And hence will follow compunction, and wounding of the heart.

3 The heart being thus wounded that thou maist bee kept from despaire, view thy selfe secondly, in the glasse of the *Gospell*, that the bruised reede may not be broken, by considering what a bitter and yet precious ransome was paid for thy sinne. Mat. 20. 28.

2 In the Gospel.

4 Heereupon make application vnto thy heart by the work of conscience renued by the *spirit of adoption*, and raise vp thy selfe with this assurance, that though thou art a sinner, yet christ is thine, and thou hast pardon of thy sinne, and shalt haue life eternall in him. Mat. 11, 28. Mat. 5, 3, 4. Lu. 15. 2. Cor. 7.

This application worketh two contrarie effects:

1 Thou shalt reioice that thy sins are forgiuen thee in Christ Iesus.

2 Thou shalt be sorrowfull that thou hast displeased so good and gracious a father.

And

And this ſorrow is expreſſed:

First, by Iudging thy ſin before God in the court of thy conſcience. By iudging.

And this Iudgement containeth:

1 By examining thy ſinne, and taking a more particular notice thereof.

2 *Confeſſing* it. Pſalm. 32. 5. *and that,*

1 With griefe and deteſtation.

2 Particularly, not generally, not onely ſo far as thou knoweſt, confeſſing heerein thy knowledge to be ſhort, & yeelding vp thy vnſearchable heart vnto God. *Lord cleanſe me from my ſecret ſinnes.* Pſa. 19.

3 Againſt thy ſelfe not excuſing or diminiſhing: not laying the fault vpon God, the creatures, &c. but blaming eſpecially that corrupt fountaine of thy heart herein. Pſal. 32, 5. Pſal. 51.

4 Vnto God, not vnto Angles or men, &c. who onely is able and ready to forgiue. Pſal. 103.

Thirdly, Thou muſt condemne ſinne, and this is done:

1 By acknowledging what is due

due vnto thee for it, namely shame and confusion of face for euer. Ezra.9.6.

2 Professing thine owne vilenes, and vnworthinesse of the least of Gods mercies. Iob 39.16.

3 Iustifying God in what hee might doe and submitting thy selfe vnder his mighty hand. *Ely.* 2. Sam. 2. *Dauid.* 2. Sam. 15.

4 *Execute vengeance vpon thy selfe for thy sinne,* 2. Cor. 7. *as in this manner:*

First, lie downe in thy confusion, and couer thy face with shame. Ier. 3. Luk. 18.

2 Abhorre and detest thy selfe in sackcloth and ashes. Iob. 42. 6.

3 Haue indignation & zeale against thy self for offending so good a God: 2. Cor. 7. *Peter* wept bitterly. Psal. 73. 22. *so foolish, &c.*

4 Groane vnder the burthen of thy flesh, and desire to be rid of it. Rom. 7. 21.

5 Possesse a broken heart for thy sinne all thy life long. Psal. 51. 17.

6 Refraine thy selfe from lawfull comforts. Ioel. 2.

7 Impose

7 Impose all meanes of mortifiing thy rebellious flesh, as feare of thy selfe lest thou fall againe. Pro. 28.14.

8 Mingle thy drinke with thy teares, and in thy greatest security, let the remembrance of thy sinne awake and rouze thee vp. Psal. 51.

9 Desire euer after more carefully to please God. 2. Cor. 7.

10 To this end preserue a record of thy sinne, and retaine some monument thereof with thee.

11 Consider often what punishments thou hast felt for sinne.

12 And let the day of thy death & appearing before the iudgement seat of Christ, bee alwaies in thy mind, make thou sure accoũt of it, & daily make readie for it. 2. Pet. 3.

13 Cease not crying out against thy corruptions, and complaining vnto God of thy rebellions, that he may strengthen thee against them. Psal 119.49.

14 Bind thy selfe by the oath, and by the curse to forsake al sin, & to continue constant in the seruice of thy God. Ezra. 10.3.2. Chro. 15.

15 Reprooue

15 Reprooue sinne boldly in others, and plucke them out of the fire: Iude 23. though thou beest scorcht for thy labour.

16 Suffer affliction as a good souldier of Iesus Christ, & prepare thy soule vnto tentations. 2. Tim. 2.

Thus shalt thou cut off sin, & happily preserue thy selfe in a constant course of Godlinesse.

For thy better instruction herein.

1 Cal to mind what before is deliuered in the sixth part of the girdle of truth concerning holy actions, which may helpe thee both in the true knowledge of God to informe thy iudgment, as also in the right & holy practise of good things, which must be part of thy daily sacrifice.

Chap. xi.

Being thus instructed in generall to auoyd euill, and doe good, the next dutie that thou must performe, is thankefulnes vnto God. 1. Thess. 5. 18.

Thankesgiuing.

And this dutie is necessarie: because

Sect. 1. It vse.

1 Wee doe approoue our right in Gods blessings 1. Tim. 4.

2 We make them profitable and durable. Mat. 14 16, 20.

3 We

3 We increaſe them, and make them pledges of heauen.

4 We do eaſe our ſelues of much begging, & ſo approach to the life of glory.

5 We acknowledge God to bee the giuer and bleſſer of them.

6 We do anſwere the end, why God beſtowed them on vs. Deu. 8.

7 And do by this duty performe a moſt principall part of worſhip and glory to our God. Pſal. 50. 23.

8 Securitie & hardnes of heart is here preuented.

9 Our faith in God is confirmed and increaſed.

10 Spirituall pride and hypocriſie is ouer-maſtered.

11 The certainty of our ſaluation hereby pledged and confirmed.

12 Our account made readie, & ſo we prepared to meet the Lord

And it is to be perfomed daily:

1 Becauſe we daily receiue good at the hands of God. Lam 3. 23.

2 And by this means ſhal preuent many euils which daily doe aſſault vs. *And this dutie is performed on this manner:*

1 *The*

*Sect.*2. How to be practiſed.

Firſt, *The heart* muſt be prepared:

1 With ſound notice of the bleſſing, conceiuing more excellently of God then wee poſſibly can ſee him by his bleſſings.

2 True humilitie for the ſame, by ſerious meditation, both of the maieſtie, power and goodnes of God, and alſo of it owne vnworthines.

3 As alſo it muſt be purged by a ſetled purpoſe of not offending ſo bountifull a God.

4 And an holy perſwaſion, that wee haue receiued the benefit in the fauour of God.

5 And an holy deſire to ſet forth the glory of God.

2 *The mouth muſt ſpeake of the mercies of God: And that:*

1 Reuerently and holily, not lightly or looſely.

2 Particularly, as neere as wee may, recounting the ſame. Geneſ. 32.10.

3 Publikely, euen in the great congregations vnto the Church of God, yea, to the generations to come, Pſal. 66. & 102.

4 Priuately betweene God and our

eur owne ſoules to auoyd hypocriſie. Matt. 6.

5 Wiſely and orderly for ſpirituall bleſſings, and then for temporall. Ephe. 1. 3.

6 Faithfully, aſwell for bleſſings promiſed and to come, as for thoſe we haue receiued. 2 Chro 6.

7 Conſtantly, aſwell when God takes, as when he giues. Iob. 1. 21.

8 Humbly, acknowledging our ſelues to be vnworthy of the leaſt of them. *Jacob*, Gene. 32.

9 Speedily, if it bee poſſible to preuent the Lord. Gen 24.

10 Continually, euen all our life long.

11 Charitably prouoking others to the like dutie.

12 Acknowledging Gods graces in others, and without enuy or detraction aduancing the ſame.

13 Yea, wiſhing that all may be partakers of the ſame graces with vs. Num. 11.

14 Impartially, as well for the leaſt as for the greateſt.

3 *We muſt praiſe God in our life, & actions. Here obſerue theſe principall*

actions

actions of thankefulneſſe. Pſalme 3. 1.

1 To renue our obedience, and encreaſe our ſeruice of God. Pſal. 116.

2 Continuall mortification of the old man. Pſal. 106. 3. Ezr. 10.

3 Caſting out the ſpeciall and beloued ſinne. Mat. 5. 29.

4 Making much of the meanes whereby Gods bleſſings are ſanctified, & ſo continued vnto vs, namely the preaching of the Goſpel, &c. Rom. 10. 15.

5 Labouring heartily the conuerſion of others. Pſal. 51.

6 Releeuing and forgiuing, and praying one for another. Eph. 8.

7 Beleeuing Gods promiſes, and waiting patiently the full accompliſhment of them. Pſalme 40. 1. Heb. 11.

8 Erecting monuments and trophes of Gods benefits to poſterity. Gen. 22. 15, &c.

9 Writing and regeſtring the noble acts of the Lord. Pſal, 102.

10 Impoſing fit names vnto our children, in remembrance of Gods mercies.

mercies. Gen. 41.

11 Paying our vowes vnto God and men. Pſal. 65. 1. Ion. 2. 9.

12 Being content with whatſoeuer God beſtoweth vpon vs.

Thus are we to performe thankefulneſſe vnto God.

Which that wee may performe more happily:

First, *Let vs beware of theſe euils which are maine enemies to this duety: As,*

1 To imagine, that wee deſerue any thing. Luc. 17. 10.

2 That wee haue any thing meerely by our owne labour and induſtry. Pſal. 127.

3 That wee harpe more vpon our troubles, then Gods fauours and benefits.

4 That we be alwaies begging, but neuer recounting what wee haue receiued.

5 That we conſider what others haue, rather then what wee haue need of.

6 That we bee not ſecure in the bleſſings of God, but rather feare our eſtate moſt whē we haue moſt fauonrs.

Sect. 3. what euils to bee auoided.

fauours. Iob 1.

7 That wee tie God vnto these outward things.

8 That wee dote and rest vpon these, and not rather forget them in regard of the things of the life to come. Phil 3.

9 That we conceiue basely and meanely of Gods mercies, and doe not see & worship God in the least of them.

Sect. 4 Helpes to thankfulnesse.

Secondly, *Let vs vse these helpes to thankefulnesse. As*

1 Rest we vpon God as the giuer of all good blessings.

2 Vse we all holy means for the obtaining of them.

3 Leaue we the successe to God depending on his prouidence.

4 Thinke we not what God can giue, but what is fit for vs to receiue.

5 Consider wee how small a tribute the Lord requires for al his blessings.

6 What a prerogatiue we attain by thankesgiuing, that God is the receiuer, and we giuers vnto God, and how much better it is to giue then

then to receiue.

7 Let the creatures prouoke vs hereto, leſt otherwiſe they condemne vs. Heb. 6.

8 Let our commodity perſwade vs, either if we wil haue, or vſe, or hold Gods fauours comfortably.

9 And laſtly conſider we the account to bee made in the life to come, which is made vp by thankfulnes vnto God in this life, Ioh. 3.

And thus far concerning thankfulnes.

Sect. 5. The benefit thereof.

The chiefe vſe and benefit thereof, is to keep vs in a conſtant courſe of obedience vnto God, in the enioying of his bleſſings. And this is the *Next duty daily to be performed of vs.*

CHAP. XII.

Of conſtancy and perſeuerance.

NAmely to labour conſtancy & perſeuerance vnto the end.

And that becauſe:

Sect. 1. It is moſt neceſſary.

Firſt, Hereby wee approue the ſoundnes of our calling and gifts, which otherwiſe if wee faile, were but temporarie, giuen rather for others then for our owne good.

2 We obtaine the promiſe and the crowne that is ſet before vs. Heb. 11. which otherwiſe by falling away we ſhall loſe. Reuel. 3,6.

3 We approue the truth of God, and giue him the glory of his faithfulnes. 1, Theſ. 5,24.

4 Wee ouercome ſatan and all our enemies. Epheſ. 6,13.

Helpes hereunto are:

Firſt, The eſtabliſhing of our faith, that the children of God ſhal continue to the end: and that becauſe,

1 Our God is faithfull and almighty, and his gifts are without repentance who hath promiſed it. Rom. 11.

2 Ieſus Chriſt makes continuall interceſſion for vs. Luke 22. 33.

3 The holy Ghoſt ſhall abide with vs to the end of the world Iohn 16, to preſerue vs. Iohn 14.

4 We are the beloued of God: and therefore:

1 Whom hee loues once hee will

will loue to the end. Iohn, 13.

2 whatſoeuer wee aſke in his name, the father will giue vs, if it bee agreeable to his will. 1, Iohn 5, 14.

3 All things ſhall turne vnto our good. Rom. 8 29.

4 Wee are married to him for euer in holines and righteouſnes: Oſe, 2.

5 Gods couenante with vs is euerlaſting Ier, 30, Eze, 11, Pſalme 89, & Oſe, 2.

6 Wee are vnited vnto Chriſt our head, Colloſſians, 2, and giuen to him of the Father, and therefore none ſhall take vs out of his hands, Iohn 10, Iohn 17, 17.

7 Wee haue the word and Sacraments, which ſhall continue with vs to the worlds end, to vphold vs in our righteouſneſſe, Mat. 28.

8 Wee haue ſtrengthning grace to continue vs in wel-doing, Ephe, 3, 16.

9 Our ſlips and fallings, are meanes to perſeuerance.

Heere Conſider,

1 *That the child of God being regenerated, may, & doth fall: and that because:*

Sect. 3 Removing the hinderances, hereof the falls of Gods children.

1 God leaues him often to himselfe. Ose. 5. Psal. 30. and that,

1 To let him see his own strength to be humbled thereby. Hose. 14,4.

2 To driue him frō that hold, to rely only vpon God. Cantic. 3,4. Luk. 22,32.

3 To make him more compassionate and helpfull to others in their infirmities.

2 Satan is continually sifting of him. Luk. 22.

3 He carries about him a traitor ready to betray him hourely. 1. Pet. 2, 11.

4 His falles may well stand with his estate in grace, yea doe much make for the triall and encrease thereof 1. Pet. 1,7.

As in his fall.

1 He discernes his imperfection, and so is prouoked to take stronger hold Cantt. 3. 4

2 In his recouery he feeles the vndoubted grace of God. Psal. 32.

3 In both he hath experience of

of the combats betweene the flesh and the spirit, al which are vndoubted signes of regeneration. Luk 11. 21.

4 He is made more acquainted with the deceitfulnes of sinne and so more skilfull to preuēt the same Heb. 3. 13,

5 He is ashamed by his fall, and driuen from the hold of the world, and such like baites of sinne, Hose. 14. 4.

6 He is prouoked more egerly to follow after the marke, by how much he hath beene cast behinde. 2. Cor. 11.

7 He becomes more fearefull of himselfe, and will not be so venturous vpon the occasions of sinne. Mat. 26. 75.

Consider therefore,

2 *How farre a regenerate man may fall*

First, *In his faith*, by doubting of Gods fauour, and the assurance of his saluation. Psal. 22. Psal. 51. Psal. 77.

Hence proceedes.

1 Proud and foolish reasonings

againſt God, Ier. 12.1.

2 Vaine and vncharitable ſpeeches and wiſhes againſt our ſelues. Iob. 3.

3 Diſtaſting of the meanes and furtherances to ſaluation.

4 The graces of God may bee leſſened in them. Pſal. 51.

5 They may be couered.

6 Loſſe of ſome graces of God all his life long.

2 Erring through ignorance in ſome maine point of ſaluation, ſo the Apoſtles, Acts 1.6.

3 He may dwel in his ignorance for a time, and maintaine the ſame. Gal. 2. *Peter.*

Secondly, *in his life.* and that,

1 By falling into ſome groſſe ſinnes. 2. Sam. 11. 2. Sam. 24.

2 To lie a ſleepe in them till he be rouzed vp.

3 To fall into them againe after repentance, and ſo may ſinne preſumptuouſly, Mat. 26.

Hence will follow:

1 That the light of Gods countenance ſhal be taken away, Pſal. 51

2 The horrors of hel ſhal aſſault and

and buffet him, and ſo hee may deſpaire. Pſal. 77, 11.

3 Some grieuous outward afflictions ſhall follow him to the graue. *David.*

4 His life ſhall be a burden and irkſome to him. *Iacob.* & he ſhall be impatient vnder the croſſe. Iob 3, 7.

5 Hee ſhall cauſe the name of God to be blaſphemed by the wicked. 2, Sam. 12.

6 His firſt loue ſhall be cooled, and zeale in godlines abate. Apo. 2, 4.

7 The weake ſhall be offended at him.

8 Gods Spirit ſhall be grieued, Epheſ. 4.

9 He ſhall feele a weakeneſſe in him in regard of ſuch ſinnes as haue got ſtrong hold often ouer him. Pſal. 6. Ierem. 13, 23.

Thus farre may a regenerate man fall, and yet remaine in the ſtate of grace, and differ from a reprobate, or hypocrite, As thus:

1 The reprobates tẽporary faith is the chiefe cauſe of his falling & prophannes in life; but the elects

And the difference betweene them and the wicked.

errour in life is the occasion of the decay of his faith.

2 The hypocrite is vsually senseles in his fall, and so continues 1. Tim.4.2 but the regenerat at lēgth hath the true sight of it. 2 Sa.24.10.

3 The hypocrite if hee fret and greeue, it is for feare of punishmēt or losse of the temporall blessing, not for the losse of Gods fauour. &c. Psal 51, Gen. 27. But

4 They both fall into the same sins againe: but yet the hypocrits after sinnes commited with more strength and securitie; the regenerate with more resistance, feare, griefe, and in great weakenes. Ps.19

5 They both are impatient, and speake foolishly against God, but the hypocrite speakes as hee thinketh and wisheth in the aduisednes and purpose of his heart: the regenerate speakes in folly, rashnes, not as he thinketh or wisheth, but as his corruption ouerruling him doth mislead, and comming to himselfe, condemne himselt for it, and clears the Lord. Psalme 73. Iob 42.

6 They both decay and loose their

their firſt loue, but yet the hypocrite counts this to bee his wiſedome, and the true meaſure of holines, eſteeming his former zeale to be raſhnes, &c. whereas the regenerate acknowlegeth it *was better before then now*, and mourning vnder his eſtate labours the recouery, and in ſome meaſure obtaines it. 2. Sam. 12. Mat 26.

7 They both may refuſe the meanes alſo, but yet the hypocrite in pride and obſtinacie, falles at length from looſe meanes to none, and ſo to a deſpiſing and perſecuting the ſame: the elect, though he leaue in his heat, yet hee returnes with ſhame, and cleaues more conſcionably to the meanes, & is profited thereby.

8 They both may be looſers by their fall, and not recouer all their life long: *but with theſe differences.*

The reprobate loſes all graces and becomes a very beaſt. Pſal. 49. without knowledge, ciuility, &c. The regenerat recouers neceſſarie graces, as faith in ſome meaſure of vſe and feeling: but that full

perſwaſion, ioy in the ſpirit, &c. he happily recouers not againe all his life long.

2 The repobates loſſe is without feeling, cauſing him to ſet vp his reſt more ſecurely in this life, and ſo prepares him to ſudden deſtruction: that of the elect humbles him in all things, cauſes him to worke out his ſaluation with feare and trembling, to goe downe with ſorrow to his graue, and to be weary of the world, and to deſire to be with Chriſt. Phil. 2, 12.

Thus may we diſcern betweene the falles of Gods children and the wicked:

And thus ſerueth:

1 To trie vs in our decaies, and to comfort vs in the ſame. Pro. 24, 16.

2 To iuſtifie Gods faithfulnes who neuer forſakes his children. 1. Cor. 10, 13.

3 To ſtop the mouthes of the wicked, who reioyce at our falles. Mich. 7. 8.

4 To aſſure vs of conſtancie and perſeuerance to the end. 2. Tim. 4, 18.

CHAP.

Chap. xiii.

A second helpe hereunto is,

First, *watchfulnes ouer our hearts & waies that they may continually be acceptable vnto God. And that because.* 2, Tim. 4. 18. Of watchfulnes.

1 Heereby we are prepared to tentations. Luk 21,34. Mat. 13,25. 1 The vse of it.

2 Enabled to vndergoe them. Ephes. 6.

3 And to haue a good issue out of them. Luke 21,36.

4 Without this, our whole life and best actions, are either rashnes or security. Pro. 28,14.

5 By it we attaine certainty and resolution in well doing. Ephes. 6, 13.

6 We preuent some euill which may make all other comforts vnsauory, which we are sure to looke for in wel-doing. Mat. 26,41.

7 Heereby the other graces of God in vs are much beautified and encreased.

8 And our infirmities much auoided or couered. Psalme 119,9.

9 The

9 The best without it haue been deceiued. Genes. 3. *Dauid*, 2. Samuel. 12.

10 Hypocrisie in weldoing and spirituall pride is preuented or mastered.

11 Dulnes and wearisomnesse also in good things is much holpen.

12 And so we prepared happily to perfe9ion.

2 How performed

Now this watchfulnes is performed:

1 And especially by obseruing *the heart, and yoaking it.*

2 In keeping vnder the outward man.

3 And this not for a spurt but all our life long, because so long endures the combate.

4 And that obseruing and suspecting our greatest strength, 1, Cor. 10. 12.

5 Aiming and heeding principally the sinnes that we haue most delighted in. Psal. 19. Psal. 25.

6 Examining the best graces of God in vs, lest some dead flie be in them. Pro. 28. 9. Mat. 6.

3 Helpes hereto.

Helpes hereunto are:

1 The

1 The glaſſe of the Word. Pſal. 119. Heb 11, 6.

2 Continual feare of our ſelues. Pro. 28. Phil 2, 12.

3 To haue the feare of God continually before our eies. 1, Cor. 7, 1.

4 Sobriety in our knowledge, and vſe of outward things. 1, Pet. 5 Rom. 12, 3.

3 To haue the feare of God continually before our eies.

CHAP XIIII Of praier.

FOurthly, Earneſt and conſtant praier vnto God to vphold vs by his mighty power in cheerefulnes prouoking one another to holy duties. Pſalm. 40, 4.

1 Publikely in the Congregations.

2 In priuate as well with our families, as in our cloſets, or ſuch like ſecret recourſe. Mat 6 Pſal. 4.

1 And it cõditions.

Conditions of praier are:

1 That our praier muſt bee in faith without doubting. Iam. 1, 6.

2 In loue, forgiuing one another. Luk. 6. & praying one for another.

3 In wiſdome praying firſt for the fauour of God when wee would haue

haue any blessing, and when wee would haue an euil remoued praying for the forgiuenes of sin, which is the cause of it, and deuiding the times for praier and our callings. Dan. 6.10.

4 In zeale and feruency from the heart and affection. 1, Cor. 14. Iam. 5,16.

5 In constancy and patience, waiting the Lords good leasure. Psal. 40.1. Psal. 135 Psal. 147.

6 In humility, abasing & vilifying our selues before the Lord. Ge. 32.

7 With thanksgiuing vnto God for all his mercies. Psalme 103, 1.

8 Renewing our vowes and promises vnto God. Psal 116.

9 With strong cries and groans begging the pardon of our own sin, and the sinne of the Church & land wherein we liue. Dan. 9.

10 Crauing such necessaries for our selues and others, with a holy submitting of our selues for the matter, maner, time, and measure to the will of God. Mat. 26.42.

Thus

Thus must our praiers bee made vnto the Lord, and by them we shall be,

First, *Much strengthened in the grace of perseverance.* Luke 22 32. as also.

2 Kept in the vigor and power of our Christian life, Ephes 6.

3 Experienced in our sweet fellowship with God. Romans 8. 15

4 Our spirituall armour alwaies fitted and exercised. Ephes. 6.

5 Our daily wants supplied or recompensed. Iam. 1, 5. 2, Corint, 12.

6 Tentations conquered; and happily diminished Mat, 4.

7 All our occasions well seasoned & turned to our good. 1, Tim, 4.

8 Our whole life sanctified, and we prepared comfortably to a better. Phil. 19.

2 The benefit of praier.

CHAP. XV.

Of peace with God, and lying downe therewith.

AND *thus being prepared, wee are ready for sweet Peace with God* therewith,

God either to lay our selues downe therewith in peace to our sweet repose, or to yeeld vp our liues with ioy vnto the hands of our redeemer. Psal. 4, 8. Acts 7, 59 1, Cor. 1. 7.

And this is the last duty daily to be performed of vs: and this peace is principally to be laboured of vs; Because,

1 It necessity.

1 We must respect not so much what we haue done, but how the Lord hath accepted it. Rom. 5. 1.

2 Heereby wee shall with courage go forward, and be comforted in the imperfection of our actions 2. Cor. 8.

3 We shall obtaine & maintaine that vnspeakeable ioy of the holy Ghost in our hearts, Phil. 4, 4. & auoid the contrary sadnesse and distraction which proceedes from want of this peace.

4 We shall refresh the graces of God in commending thē thus with our selues to the peace of God.

2 How obtained.

Now this duty is performed, and blessing obtained.

1 By performing the daily duties in their former order and with constancy.

2 If

2 If by ſome vrgent occaſion or tentation we haue bin interrupted, yet to returne to thé,& to redouble what we haue omitted, the next day

3 And this to be done not ſuperficially with wearieſomnes or of cuſtome, but determinately and for conſcience ſake.

4 Examine thy ſelfe, how thou couldeſt one houre welbe without one of the former graces, as without the comfort of the remiſſion of thy ſinnes, &c.

5 Iudge and earneſtly bewaile thy ſelfe, if thou haſt either omitted or ſleightly performed any of theſe.

6 Be ſure ſo to performe theſe as that thou doeſt not neglect thy calling. 2, Theſ. 3, 12.

7 If thou haſt performed them in ſome poore meaſure, yet reſt not in it, but labour more earneſtly with God for a further grace. Phil. 3, 13.

8 And yet be thankful vnto God for theſe ſmall grapes and fruits, acknowledging that it is his great mercy, that thou canſt doe any thing, and giuing him all the glory thereof. 1, Corinthians. 15, 10. *And*

thus

thus shalt thou be sure to obtaine this peace of God.

And hauing obtained it, thou must lie downe therewith, and carie it with thee to thy bed.

1 Because thou knowest not whether thy bed shall be thy graue. 1. Pet. 1, 24.

2 Thy sleepe heereby shall bee much sweeter, and dreames more comfortable. Psal. 4, 8.

3 Thou shalt auoid nocturnall pollutions and vncleannesses.

4 Thy reines shall teach thee in the night season, and the darknes shall be as the noone day. Psal. 16. 7

3 How performed

And this is performed.

1 By resigning vp our selues into the hands of God.

2 Ascribing vnto him the glory of all the good we haue performed Psal. 115. 1. Esay 26, 12.

3 Acknowledging our selues to bee vnprofitable seruants, if God should enter into iudgement with vs, Luke 17, 10.

4 Craving earnest pardon of our imperfections in Iesus Christ, and laying our selues asleepe in his bosome.

ſome 1.Iohn.1.9.

5 Comforting our ſelues (if ſenſe of faith be not preſent) yet with former experience and inward habite thereof Pſal.22.10.

6 Yeelding vp our ſelues in a willingnes to death, in full expectation of the life to come. Phil 1.20, 23. And thus guiding our ſelues by theſe former rules, wee ſhall lie downe in peace, and ſo ſhall wee comfortably performe the daily ſacrifice.

And thus far concerning ſuch neceſſarie duties, as wee are bound in ſome meaſure daily to performe.

CHAP. XVI.

FOR our better encouragement and furtherance heerein; obſerue theſe rules

How to profit in this direction.

1 That being conuinced in conſcience with the neceſſity of theſe duties, wee purpoſe and ſolemnly vow vnto the Lord the attempting and proſecuting thereof. Pſal. 119.106. Pſal. 119.7.

2 That God principally reſpects the

the purpose of the hart, and if there be a willing minde, accepts according to what we haue, and requires not what we haue not. 2. Cor. 8, 12.

3 That we giue not eare to the flesh pleading noueltie, impossibility, &c. Gal. 1, 16.

4 That we trie the Lord, who is wonderful in blessing the vnfained endeauours of his Children Hag. 2 Malachi. 3, 10.

5 Then let vs make triall at first in one of these, and grow readie therein, so shall we with more willingnes and skilfulnes proceed in the rest. Iames 2, 10. Iames. 3. 2.

6 Let vs not faile to meete the Lord with vnfained thankefulnes, when we see him comming effectually, in the weake performance thereof. Psal. 81.

7 And so condemne and prouok thy selfe, as before, and thou shalt see by (Gods mercy) a good increase.

Yea, thou shalt not only be able to performe these duties with comfort, but also thou shalbee able to entertaine each seuerall occasi-

occasions of the day, to Gods glorie, thy exceeding profit, and benefit of others.

CHAP. XVII.

AND *this is the second part of this dayly sacrifice*: Namely to consecrate our daily occasions, as a reasonable sacrifice vnto God.

Of right imploying the occasions of the day.

Heere obserue.

First, That though the occasions of the day are diuers, and so not more necessary, and easily to be directed, yet some principall there are which doe vsually occurre. The well ordering whereof will easily informe vs in the holy entertaining of the rest.

CHAP. XVIII.

And these principally are:

Of rising with God, and awaking in his peace.

FIrst, To arise with God, and as wee laied our selues downe in peace, so to awake with the comfort thereof. Psal. 23, 6. Lam. 3, 23. The reason whereof is: B*ecause*:

1 The necessity thereof.

1 Wee maintaine heereby constancy

constancy in wel-doing.

2 Wee renue that soundnesse wherewith we lay downe.

3 We preuent that no roote of bitternes breake out at the first.

4 Wee prouide for our more setled courses all the day after, and so begin anew to liue the daily life of grace.

5 Wee make our hearts merry in the Lord.

6 Wee are made principally more apt to praier, which is the next occasion to bee entertained of vs.

This is performed:

2 How performed.

1 By meditating of the true life of God, and day of the resurrection. 1, Cor. 1.

2 By magnifying our sweete repose, and resting in the bosome of Gods protection. Psalme 3.5.

3 Taking occasion by the *light* that appeareth, to consider of the *armour of light*; or by the outward darkenesse that compasseth, to blesse God for the inward light, and

and to mourne for the ignorance and blindnes that is yet in vs, yea to reſolue the caſting away of the workes of darkeneſſe, &c. Rom. 13,12.

4 Praiſing the mercie and patience of the Lord, that yet wee liue to praiſe him, and are ſpared to make our election more ſure; and thereto eſpecially meditating on the conſtancie of Gods loue toward vs. Iohn 13,1. Pſalme 19. 2. Pſal. 102,27. Ieremie Lament. 3, 23.

And this is furthered if wee perceiue dulnes. 3 How furthered.

1 By ſtriuing euen in the night when we awake, to ſigh for ſinne, and hunger after mercy. Pſal. 16,7. Cant. 3,1.

2 By opening our hearts (if occaſion ſerue) to our chamberfellow, if ſuch fellowſhippe be enioyed, and ſo ſhaming of our ſelues, Iacob 5.

3 By auoyding ouermuch ſleep, yea ſcanting and ſtinting our ſelus thereof, and rowſing vppe out ſelues

ſelues from drouſines by checking our hearts, and complayning of them to our bleſſed God. Proue. 24,32,33.

4 Taking occaſion by our dreams or nocturnal infirmities, to magnifie Gods mercy, that it is not ſo as we dreamed; or to checke our infidelity, in relying ſuperſtitiouſly vpon dreames; or to condemne our ſecurity, and prophanneſſe in neglecting them vtterly. And if we haue beene aſſaulted with terrors and corruptions, yet either they haue not preuailed, or ſhall not be imputed vnto vs.

5 Calling to mind ſome place of the word for our better ſtirring vp, as Rom. 13.11,12,13,14. Epheſ. 5, 14 1. Theſ. 5,4, 5.&c. And prouoking our ſelues by the examples of the ſaints, who haue riſen earely to praiſe the Lord. Pſal. 5, 34,, &c.

And ſo ſing with the Lord, we ſhall be fitted to entertaine the next ſpeciall occaſion of the day: Which is

Praier.

CHAP.

Chap. xix.

THE *neceſſitie and right vſe thereof you haue before;*
Onely heere obſerue theſe points for direction heerein: As

Of family and priuate praier.

Sect. 1 It neceſſity.

First, That howſoeuer this dutie of praier in families be neglected, and not eſteemed neceſſary, yet the not vſe thereof at all, argueth irreligion and contempt of God. Pſal. 14,4.

Sect. 2. Often to be performed, and by whom.

Secondly, That not once, but oftentimes in the day wee muſt performe the ſame. Daniel 6, 10.

Thirdly, And that not onely in priuate in our cloſets &c. but publikly with our families. Gen. 18,19. Iob 1,5.

Fourthly, That the Maſter of the family is fitteſt to be the mouth of God for his people, as being therein their *Prieſt* and *Prophet*. Reuel. 1,6.

Fifthly, That to this end, ſet times are to be appointed and kept conſtantly, vnleſſe by ſickneſs or other

more inuincible occasions wee be interrupted.

Sect.3. The manner how.

Sixtly, That we keepe our selues in an holy temper, and peace of minde by a constant course in all occurrents, and so prepare our selues to praier.

1 Fixing our hearts on God, and meditating of his power and Maiestie, to worke *reuerence* in vs.

2 Looking vnto Iesus the author and finisher of our faith, to breede *affiance*. Heb. 12, 2.

3 Cosidering & examining our wants, to breede *humility* and *patience*. Psal. 39. Psal. 4, 6.

4 Excluding worldly cares which may hinder *deuotion*. Luk. 8. Mat. 6.

5 Not *fretting* at the prosperity of the wicked. Psal. 73, 1.

6 In *patience*, bearing the wrongs of enemies, and leauing reuenge to God. Rom. 12.

7 Doing al things as in *Gods presence*.

8 Auoiding euill for *conscience sake*.

9 *Medita-*

6 *Meditating* ſtill on the *day* of *iudgement*, leſt we be vnfitted or interrupted in praier. 2, Pet. 3. 2, Cor. 5, 11.

7 Conſider wee the manifold bleſſings wee haue receiued from God to prouoke vs to *thanſegiuing*, without which our praiers are ineffectuall, Epeſ. 6, &c.

8 Heere it is requiſite that wee alſo quicken our hearts by *reading* and *meditating* twiſe, or oftner in the day on ſome part of the Scriptures, either

Firſt, Taking the Scripture in order before vs. Nehemiah 8. Acts 13. Or elſe

2 Vpon extraordinarie occaſions, making choice of fit Scriptures.

9 Bewaile wee ſeriouſly our neglect of cloſet praier, and condemne wee our ſelues for our lip-labour and cuſtomary deuotions our wearieſomneſſe in wel-doing, our contentment with little feelings.

10 Renue wee our vowes for

more often & conscionable performance hereof.

11 Rest we especially vpon the continuall intercession of our blessed Aduocate, Iesus Christ, who continually maketh intercessiō for vs, and is now both praying for vs, and ready to present our praiers to the throane of grace, & to couer all the infirmities and fallings of them.

12 Stirre we vp the blessed Spirit (as before) which may helpe vs with sighes & groanes vnspeakable. Rom. 8.

13 And bee wee well aduised of the particular thing we desire, that it may be fit for God to giue vs, & vs to aske for our present occasion. Matth. 6. Iames 4,2.

Being thus prepared we must powre out our praiers
(as before)
Auoiding heere especially:

1 *Constraint* and *ceremoniousnes.*

Sect. 4. What to be auoided therin

2 *Customarines*, praying rather for the times sake, then for Gods glory. Psal. 119,108.

3 *Conceit* of the wel-doing hereof

of in regard of the thing done.

4 *Pride and oſtentation* in the opinion of our wel doing. Matth. 6.

5 *Lip-Labour* and idle repetition of words.

6 *Confuſion* and diſorder, praying for earthly things before heauenly. Mat. 6. 33.

7 *Carnalneſſe*, when wee pray more for earth then heauen.

8 Hipocriſie, doing it to bee ſeene of men. Mat. 6.

9 *Vncharitablenſſe*, praying for reuenge, &c. of priuate wrongs. Eccle. 10. 20. Iam. 4, 7.

10 Wearieſomnes and dulneſſe, Gal, 6. Exod. 15.

11 Haſtineſſe and raſhneſſe, as if we would haue done.

12 Preſumption, begging ſuch things as are not ſeaſonable. Luke 9, 54. or beſeeme vs not.

13 Impiety, praying for indulgence in ſinne; or indenting with God, and limiting him to our will, to helpe vs at ſuch time, or in ſuch a manner. Act. 1. Dan. 4.

14 Infidelitie, when wee pray

without the assurance of the acceptance of our persons, which is the case of all popish deuotion. Iac. 1. 6.

Obseruing well:

Sect. 5 Directions for praier.

1 That as well for the least blessing as for the greatest, wee sue to God in praier, and so bee thankfull vnto him, lest otherwise we denie God the giuer, and so hinder our receiuing.

2 That we measure not the praier by the outward successe, because an euill praier may bee heard in anger, Osee 13. and a good deferred in mercy: Yea a good praier, though in much weakenesse, may be graunted in loue, Matthew 6. to keepe vs from dispaire; and yeta more strong and feruent praier may bee denied in greater loue, both to humble vs that we put not confidence in the meanes, and to encourage vs to constancie therein, assuring our selues that the issue of our praiers shall be gratious.

3 That in the greatest feeling of Gods mercie, we pray against tentations. *Matth.* 16.

4 That

4 That we especially commend vnto God the afflicted state of the Church, and desire our welfare in the prosperity thereof. Psalme 122. 6. Psal. 126.

5 That we redouble our sighes and praiers, not suffering any repulse. Psal. 119. 164. Mat. 15. Gen. 32. Gen. 18, &c. Ephes. 6.

6 That wee highly esteeme of the thing we pray for. Matth. 5. 6.

7 That wee find as much comfort in abiding long at praier, as at hearing the word.

8 That wee be as ready to praise God for his mercies receiued as to sue for the obtaining of them. Psal. 116. Luke 17. 12. 18.

9 That we rebuke our selues in our praiers, and relie onely vpon Christ.

The benefit hereof is manifold: Sect. 6.

1 We renue our right in the day. 1, Tim. 4, 4. The benefit thereof.

2 Wee arme our selues against tentations, Ephes 6. 14, 15.

3 Wee are ready for any good that shall be offered vs, as consolation of the sicke, conference, &c.

4 We are prest to do all things in the sight of God.

5 And so very much fitted and furthered to set vpon our callings.

Chap. xx.

Callings, and following thereof.

And this is the next maine occurrent that falls out in the day, euen to follow our Callings.

And heere obserue.

Sect. 1. That it is Gods ordinance to walke in a calling

First, that to walk in a set calling for the common good, is the ordinance of God imposed on euery Christian. 2, Thes. 3, 12 Gen. 3, 19. Ephes. 4, 28.

And that:

1 To communicate Gods prouidence in the gouernment of the world.

2 To maintaine a comely order in the administration thereof.

3 To implov such variety of gifts as God bestoweth on men aright.

4 To maintaine humane societies in the bond of peace.

5 To auoid idlenesse and curiositie.

6 To

6 To preuent errors and distraction in religion.

7 To fit vs to the ends of Gods prouidence.

8 That God may bee glorified in ordering such infinite varietie of callings, both for the common, and each priuate good, and that especially for the life to come.

And this serueth:

1 To teach vs to trie our callings by this, that they haue their warrant from the word of God, and that we be fitted therto, and so to reiect the contrarie.

2 To sanctifie our callings by bounding them in the Lord. Ephes. 6, 1. because they are preserued by the same meanes by which they were ordained.

Sect. 2.

Secondly learne we: Callings to be expected by ordinary meanes.

That howsoeuer callings be the ordinãce of God, yet in these daies we are to expect them,

1 By the ministerie of men, and

2 Our owne industrie fitting vs thereto.

3 Submitting our selues heerein to the rule of the word.

And that because,

1 Extraordinary callings belonged to the infancy of the Church and times of extremity, &c.

2 Wee haue a sure word better then any such extraordinary reuelation. Heb. 1, 2. Pet. 1.

3 The prouidence of God is subordinate to meanes.

4 God hath ordained this labor to *humble* vs, and withall to comfort vs in the *right*, and *vse* of his blessings. Eccles. 1.

And thus serueth,

1 To reproue presumption vpon extraordinary callings in these daies, and corruption in the obtaining of them.

2 To teach vs for outward callings to depend vpon the meanes which God hath sanctified thereto, Namely;

1 The authority of the magistrate

2 Our fitnes to the calling.

3 And it fitnes for vs.

3 To condemne those that vnder pretence of Religion reiect humane callings.

4 And also to reproue such who

wander

wander vp and downe, betaking themselues to no calling.

5 To conuince also those that thinke callings are only appointed to get blessings, whereas indeede they both serue to get, and also to vse aright those that are cast vpon vs; wherein Gentlemen are much faulty.

Thirdly, *Obserue we*:

That though it be the ordinance of God to haue a calling, yet it is not the hauing of a calling, but the right vse thereof, whereby we glorifie God, and further our selues to happines. 1, Cor. 9. 1, Cor. 7. *Sect.* 3. The right vse of our calling, specially to be stood vpon.

And this serueth:

1 For the condemnation of those, that whē they are in a calling make no conscience thereof, esteeming it rather a reward of former seruice then a place of further seruice.

2 For our instruction, that wee measure the worth of our calling by the right vse thereof, and onely in the same expect the blessings.

Now that we may vse our callings aright, we must obserue these rules:

First,

Sect.4. How to vse our callings aright.

First our iudgements must bee further informed concerning our callings, and that by these directions.

1 That each one by profession, hath a general calling to be a Christian, which excludes not, but orders the ciuill calling. 1,Cor.2,20.

2 That the calling which God hath placed vs in, is fittest for vs. Phil. 4.

And thus serueth:

1 Much for the maintenance of order, and the auoiding of confusion in church and common-wealth.

2 To preuent idlenes and distraction in our callings.

3 To secure vs of good successe therein.

Thirdly, *Learne we,*

That all our actions bee warranted by our callings, as kept within the compasse thereof.

And that because:

1 Else they are not done in faith and so cannot please God He.11,2.

3 They doe exclude themselues out of the protection of the almightie. Psalme 91.

And

And this serueth:

1 To condemne all busie bodies & presumptuous vsurpers of other mens callings, vpon what pretence soeuer. 2, Sam. 6. Ioh. 21, 21, 1, Pet. 4.

2 To discerne of the integrity of our actions; because euen a good action not warranted by a calling, is sinne.

3 To instruct vs, that though we see no likelihood of doing good, yet we must not draw backe, so far as our calling requireth. Ier. 1, 20, 19. Ezech. 2, 5. Esay 6, &c.

4 To aduise vs how we may not abuse Gods prouidence, and expose our selues to his iustice.

5 To comfort vs in the ill successe of our endeauours, when wee haue done what becommeth vs for the redresse thereof, that our labour shall not bee in vaine. 1, Cor. 15. Esay. 49. 3.

Fourthly learne we:

That together with the following of our earthly callings, we must ioyne the generall calling of Christianity: because,

1 In seruing of man wee must

serue

ſerue God.

2 And in prouiding for this life, we muſt alſo ſtore vp for heauen. Luke 15. and

3 Theſe things will not proſper vnles the better plough go to. *Ag.* 1

And this ſerueth:

1 To condemne thoſe that prophane their callings by neglecting the more neceſſary.

2 To trie our eſtate in grace.

3 To comfort vs in our baſe callings, becauſe God may as well be ſerued in theſe as in the greateſt, &

4 To humble men in euery calling; the *mighty*, who thinke their calling either muſt not ſtoop to religion, or hath no leaſure therto: the poore, who thinke their want to be a priuiledge from following their ſpirituall callings.

Fiftly, *Obſerue we:*

That whatſoeuer ſhall be ſufficient for the right vſe of our callings ſhall be reuealed vnto vs from the word, and thence to be warranted. Acts 9. *And that becauſe:*

1 God is as well the ordainer of the meanes, as of the end.

2 And

2 And in his loue hee will haue vs certaine what to doe.

3 And heereby presumption and distraction are happily preuented.

And this serueth,

1 To trie the fitnes and blessing of our callings.

2 To humble vs in regard of our ignorance and presumption.

3 To comfort vs if through want or ignorance we may faile in some point, because al is not reuealed at once, and to assure vs of good successe therein. Psal. 73.

4 To prouoke vs to seeke after knowledge as after treasures. Prouerbs 2.

5 To teach vs not to presume vpon good meanings and intentions in our actions. 1. Sam. 13.

6 To condemne all rash and licentious action whatsoeuer.

Sixtly, *We must beresolued*:

That our callings are imposed, not to merit by them, but to bee humbled and exercised in them, in thankefulnes vnto God, for his loue vnto vs in Iesus Christ.

And

And that because,

1 Christ Iesus hath sufficiently deserued for vs, and so we shall derogate from his sufficiency.

2 God doth not require it at our hands. Esay 1.

3 We are neuer able to performe it, but euen when we haue done all we can, wee are vnprofitable seruants. Luke 17.10.

And this,

1 Condemneth all Popish and voluntary seruice.

2 It incourageth vs in our callings, seeing God requireth but what we can, nay, what he giues.

3 It comforteth vs in our imperfections, and taketh away that slauish feare of hirelings and mercenaries.

4 It assureth vs of our saluation.

Seuenthly, *Learne we:*

That though we faile in the best, yet notwithstanding wee must not faile to do our best in our callings.

And that,

1 By this faithfulnes, wee may witnes that our callings are sanctified vnto vs, in our obedience to God

God in them.

2 That they may be meanes of our enioying of heauen. 1. Tim. 6, 19.

3 That we may be also possessers of greater glorie in the heauens. Mat. 25, 26, &c.

And this serueth:

1 To condemne al time-seruing & customary in our callings. Eph. 6, 5, 6.

2 Wee are prouoked to striue with the best for the best gaine, & in these things to seek after heauen

And this is done:

By walking in our callings by faith and not by feare, that so both our persons and actions may bee approued.

And this is knowne:

1 Being warranted frō the word in what we doe, or intend. 2. Pet. 1.

2 Our consciences conuinced from the word to the same: and also

3 Witnessing with vs in what we doe. And that,

1 With *cheerefulnes*, not making hast to be rich, but casting our care vpon God, & committing the succe-

cesse

ceſſe to him. 1, Pet. 5. Eccleſ. 9, 9.

2 With *diligence*, redeeming the time, and entertaining the meanes of Gods prouidence, and not being wilfully guilty of the neglect thereof. Epheſ. 3. 16. 17.

3 In *wiſdome*, doing the moſt *neceſſary* dutie, and *ſubmitting* alwaies theſe earthly callings to the furtherance of the heauenly, and expreſſing our ſpirituall calling, euen in the vſe of this, and ſo auoiding negligence that we be not entangled with couetouſneſſe.

4 In loue and meeknes, making others partakers of the benefit of our labours.

5 In *patience*, not tying God ſo much to the outward bleſſing of our labors, as contenting our ſelues with the teſtimony of our good conſcience therein. Heb. 13. 18.

6 With *conſcience*, doing that which may bee moſt profitable to Church & Common-weale: wherby are condemned al vaine, and new-fangled inuentions, as rather maintaining ſin, then breeding any good to the Common-wealth. Zeph. 1. Eſay 3. 19. 20.

7 In

7 In *holines*, ſanctifying thē daily by the word & praier. 1, Tim. 4. 5.

8 With *conſtancy*, labouring againſt ambition, enuy, and impaciency, and aſſuring our ſelues that our meaneſt endeuours ſhall be accepted in Ieſus Chriſt.

9 To the Glory of God, aiming at it in all things, and preferring it aboue all. 1, Cor. 10, 31.

Admitting here theſe conſiderations: *Sect. 5.*

1 That we are not bound to our callings any longer then meanes & maintenance is ſuppliedbut that in this reſpect we may *leaue* or *change* our callings; yea for the publike good alſo thecalling maybe chāged How to leaue callings.

2 That we may *intermit* our callings. *Sect. 6.*

And that, How to intermit them.

1 For *Religions* ſake, as to heare the word, &c. vnleſſe ſome bond of couenant, or neceſſary preſent occaſion come betweene.

2 We may alſo intermit our callings to ſerue the *publicke good*, or to *miniſter to the preſent* & vrgent neceſſitie of our neighbour, our preſent caſe allowing it.

3 Recreation alſo requires vacancy from our callings. So that

1 Our

1 Our recreation bee in things lawfull.

2 That it be moderate.

3 And that vpō the daies of labor.

4 That it further not onely the particular, but the general calling.

Fourthly, *Necessity* also may impose a surceasing of our calling.

As when:

1 By sicknes we are detained, or some such inuincible casualtie.

Thirdly, we must resigne vp our callings. *And that*:

1 When God cals by death.

2 When other meanes warranted by the conscience, guided by the word doe require: and that,

3 With testimony of a good conscience. 1, Sam. 12, 3.

4 By giuing vp our account for them vnto the great Iudge. Heb. 13.

Thus wee are to performe our calling.

Sect. 7. Benefit of callings.

The benefit whereof is exceeding great. For:

1 Heereby we shall be sure to be fed. Psalme 37.

2 Wee shall bee better fitted to our generall callings.

3 Wee

3 We ſhall lay vp a good foundation for heauen. 1. Tim. 6,19.

4 We ſhal exerciſe herein many ſpirituall graces. 1, Cor. 7. as patience, faithfulnes, &c.

5 Hereby we ſhal preſerue Gods power, and holineſſe, euen in theſe baſe and meane things, and be prouoked to ſeeke him in greater bleſſings. Mat 6.

6 Wee ſhall be humbled, and ſo prouoked to hunger after our diſſolution.

And thus farre concerning our behauiour in our callings.

CHAP. XXII.

Of the right vſe of the creatures.

THe next maine incident to the day, is the vſe of the creatures. And theſe are of two ſorts.

1 Such as ſerue for the neceſſary preſeruation of life, *as food, apparell.*

2 Such as ſerue eſpecially for the better being of the ſoule, as *cõpany.*

Concerning food and ſuſtenance, obſerue theſe rules.

1 That euery creature is good, and that there is no more holines in the one thẽ in the other. 1, Tim 4.5 Secondly, though each Chriſtian hath

hath a right to al the creatures, yet is he to be restrained in the vse of them.

And that by these limits:

1 The bond of *Religion*, which enioines sometimes an intire abstinence from the creature, that so we might be better fitted to spirituall duties. 1, Tim. 5, 23. 1, Pe. 5, 8. Io. 3.

The bond of *Christian policie* may restraine vs the vse of some creatures on some daies, for the benefit of the Common-wealth, to which we ought to obey *for conscience* sake. Rom. 13, 5.

3 The *bond of nature* restraines vs that we may not eat but for necessity. Eccles. 10, 16. Mat. 12. 1.

4 The *bond of conscience*, and *equitie* also enioins vs, that we may not lawfully eate, vnlesse we haue laboured for it. 2, Thes. 3, 12.

5 The *bond of our callings* binds vs so to eat, as our *Christian callings* may be furthered, and our *Ciuil callings* will maintaine. 1. Tim. 5, 8.

6 The *bond of Charity* willes vs not to eat our morsels alone, but to prouide and reserue somewhat for the

the poore. Iob 29. 31. Pſalme 16. Neh. 8.

7 The *bond of Sobriety* reſtraines vs from faring deliciouſly euery day, and from far-fetcht dainties, but to vſe our liberty as if we vſed it not, auoiding vnneceſſary prouocations of gluttony. Eſay 5, 9, 10. Luke 16. 1. Cor. 7. 23.

8 The *bond of contentment*, which wiſheth the ſeruant not to enuie at the more liberal fare of his Maſter, but each to bee content with the portion that is fit for him. 1. Tim 6. 6, 8.

Thirdly, wee are to renue our right in the creatures by daily ſanctifying them vnto vs by the *word & praier*. 1, Tim. 5. 1. Sam. 9. 13.

And that:

1 By acknowledging our ſelues vnworthy of them. Gen. 32, 10.

2 Giuing God the glory of the with thankſgiuing. Mat. 26.

3 Seaſoning them with holy and religious thoughts, and cheerefull, yet profitable conference. Iudg. 14. Luke 14.

4 Offering the ſtrength of them vnto

vnto God in our callings. 1. Kings 19,8.

Sect. 2. The benefit thereof

The benefit hereof is:

1 Wee shall auoid superstition, and that damnable doctrine of diuels. 1, Tim. 4,2.

2 We shall be better enabled to spirituall duties. Mat. 26,30.

3 We shall vse our Christian libertie aright. Rom. 14.

4 Wee shall further nature to grace.

5 We shal eat of our owne, and so be blessed. Psal. 128,1.

6 We shal prouide safely for the time of famine, and eat to liue. Psa. 33,19. Psal 37.

7 We shall make vs friends of this Mammon of iniquitie, & eale our selues wel of an heauy burden. Luke 16.

8 We shall be ready to die, and prepared to the meare that shal endure for euer. Iohn 6, 27.

And thus much concerning our food.

The like may we conceiue concerning apparell.

Of company, and

CHAP.

Chap. xxii.

As touching company, we are to obſerue theſe points.

Of company, and

Firſt, The kindes of company, which are, *Good* or *Bad*.

Heere learne,

Firſt, To diſcerne good and euill company. *As thus,*

Firſt, *Thoſe are to bee eſteemed good*, which

Sect. 1. How to diſcerne good and bad company.

1 Are of the ſame profeſſion with vs. Epheſ. 5, 11. Pſalme 15, 4.

2 Who labour to holineſſe and ſincerity of life. Epheſ. 5.

3 Who ſuffer with vs for the ſame profeſſion.

4 Who loue the Saints, and long for the appearance of Chriſt Ieſus. 1, Cor. 1. 2, Theſſ. 3, 14.

Secondly, *Thoſe are to be accounted euill.*

1 Who ſpeake euill of the power of profeſſion. Iude 2. Pet. 2.

2 That refuſe to participate in the meanes of holines.

3 That diſgrace profeſſion with a prophane life. Epheſ. 5, 6.

4 That hate to be reproued, & continue obstinate in their sinne. Iohn 2. Epist.

5 That betray and persecute the saints of God. Mat 10.

Sect. 2. What company to be chosen, and how to be refused.

Secondly, learne

Principally to make coice of good company. Psalme 15.

Thirdly, obserue we,

That wee are not to refuse the worst company vpon these conditions:

1 If thy calling require and allow thee, for their good, especially being sought vnto. Matthew 3.5. Luke 14,1.

2 If vpon occasion thou fall vpon them, or they into thy company. 1, Reg. 18. Acts 17,17.

3 If they be in any extremity, thou art to seeke to them. Luke 10. 33.

4 So thou doe not returne to them, but reclaime them to thee. Ier. 15,19.

Sect. 3. How to behaue our selues in good company.

Fourthly, learne how to behaue thy selfe in company.

Concerning good company, there are these rules:

1 Christian

1 Christian Salutation, and greeting each other in the Lord. Ruth. 2.

1 To be large-hearted, and offer the most precious pearles vnto them. Math. 13.

3 To vse among them more cheerefulnes and familiarity.

4 To exhort one another to constancy. Heb. 3, 14.

5 To reprooue each other for knowne or suspected infirmities. Leuit. 19, 17 Gal. 2, 11, 13.

6 Taking occasion by some present blessing or iudgement, to prouoke to repentance, or thankefulnesse. Gen. 33, 11. Gen. 49, 9, 15.

7 Ioyning together in praier, at least once before breaking vp. Ephsians 6.

8 Aduising each other for outward occasions, but sparingly. Phi. Epist. 2, Tim. 4, 13. 23.

9 Commending each other to their priuate remembrances. Ephe. 6, 19. Acts 20. 23.

10 In their conference to keepe an holy order, that the graueſt, and most experienced, may both begin

and moderate, without interruption or preiudice of any ones gifts. 1, Cor. 14. Iob 32, 4.

The end and vse of good company is,

Sect. 4. The benefit of good company.

1 To draw vnderstanding out of them by conference. Luke 24. Iohn. 4.

2 To receiue comfort in our inward and outward troubles. Rut, 2, 13.

3 To be merry and cheerefull in the Lord. Psal. 32, 11.

4 To maintaine loue and Christian vnity. Psal. 133, 1.

5 To nourish our hope and vnion in the felowship which is aboue. Col. 1, 5.

Sect. 5. Difference of good company.

Now good company is either, Set & appointed; or occasionall. Set company is to either *spirituall* or *ciuill* ends.

That which is to spirituall ends is either,

1 *Publike.*

2 *Priuate.*

The set publicke meetings of the Saints are of two sorts,

1 Principall and necessary.

2 Accessory

2 Acceſſory and occaſionall. Sect. 6.

The *principall* meetings are ſuch which doe immediatly concerne and are ſo imployed in the worſhip of God. Of Sabbath ſociety.

And theſe are:

Firſt, The weekely meetings on the Sabbath.

And herein obſerue theſe rules: And it rules.

Firſt, That we prepare each other thereto, by

1 *Counſell*, and

2 *Encouragement*.

3 Examining our wants, and

4 Labouring to bee found in Chriſt. Eccleſſe. 4. Phil. 3.

5 With praier for the miniſtery of the word. Col 4.

6 Inſtructing our families. 2, Theſſe 3. and

7 Condemning our former abuſe of the Sabbath.

8 Renuing our vowes for more conſcionable obedience for the time to come; and laſtly, meditating on the eternall Sabbath.

Secondly, that wee come together to the aſſemblies, & not ſtragle but that we may bee partakers of

the whole worship of God. Actes 13.44.

3 Thirdly, that wee vse all holy and reuerend gesture to further attention to the holy things, as to stand vp, to looke vpon the preacher, &c. Luk. 4. 20. Num. 23. 18.

4 That we faile not priuately to stirre vp one another (as wee perceiue dulnes) to watchfulnes & heed-taking, by iogging, &c.

5 That we ioine with the congregation in such parts of Gods worship as then are presently performing. 1. Cor. 14. Act. 20. 36.

6 That wee continue out the performance thereof, wayting for the blessing, vnlesse more vrgent occasion call away. Mathew 24. 20.

7 That we conferre with our families & neighbours some few together, such lessons as wee haue publiquely heard, desiring to be satisfied by our minister of doubtfull points. A. 17.

8 That we count this our onely recreation for this day to build vp the soule in knowledge and holi-

nesse

neſſe Eſay 58,13.

Hitherto ſerue the priuate exerciſes. As

1 Sanctifying our ſelues daily in the familie by praier and inſtruction of our people. Geneſis 18,19. Act. 10.

2 Examination of our ſelues, & people concerning the publique miniſterie, and triall of our profiting thereby.

3 Our ſoliloquies and ſecret conferences with God; and theſe are either ſet, or ſudden, vpon the extraordinarie occaſion.

The vſe hereof is:

1 That without theſe we muſt not looke for any benefite in the publique.

2 By theſe we ſhall bee enabled thereto, and aſſured of a bleſſing therein.

A Second publique meeting for Gods worſhip, are the *ſolemnities of thankeſgiuing* for extraordinarie bleſſings receiued. Exod. 15. Heſt. 9. Eſt. 8, &c.

Sect. 7. Publicke thankeſgiuings, and their rules

And theſe are to be performed:

1 By the lawfull authoritie of

the Christian Magistrate.

2 They are to bee kept as Sabboths, with,

1 Like *preparation.*

2 Cessation from worke.

3 Contribution to the poore, &

4 Spirituall exercise of the word and praier. 1, Cor. 16, 2. Hest. 9.

5 Onely here may be a more liberall vse of Gods creatures, in regard of inuitation of the poore, & enlarging of Christian liberty vpon the occasion. 1, Samu. 9, 23, 24, Gen 21, 8.

6 These are so to be kept, that we be fitted and prepared thereby to other the like duties of thankesgiuing vpon priuate occasions, not that the performance hereof should make amends, and cut off these. Luke 16. Esth. 1.

7 That herein we auoyd:

1 Customarines. 2, Pet. 2, 13.

2 Opinion of merit.

3 Superstition, Iud 12. and

4 Wil-worship. Col. 2, 16, 21.

Sect. 8. Publique fasts.

A third publique spirituall meeting, is that holy exercise of *Fasting* and *Praier*. Luke 5, 33. Acts 1.

And

And here obserue: 1 The Author.

1 The *Author*, which must bee the Christian Magistrate. Ionah 3.7.

2 Occasion.

2 The *occasion*, which is manifold, As

1 The ouerflowing of sinne, threatning some grieuous iudgmẽt.

2 Some iudgement threatned, either by the *word*, or by some *visible* signe. 2, Chron. 20 Ion. 3. Ioel. 2. Est. 4.

3 Som chastisement that is vpon the land.

4 When any special good is to be done for Church or commonweale Exod. 19. Act. 13, 3.

5 When we feare the remouall, of som great blessings, as the word, &c.

6 When we see the like occasions in our neighbours, we are also for their cause to be humbled. Psal. 35.

Thirdly, Consider we the *maner* how the duety of fasting is to bee performed.

3 Manner of performance.

And that,

1 For the Solemnity of it must

bee kept as a Sabbath. Esay 58. Zach. 7.

2 Here must bee an abstinence for the time, from *all meates*, and all lawfull comforts, as thereby acknowledging our selues vnworthie of life, vnles we shal hereby be vnfitted to praier. Ioel 2, 13, 14.

3 We must also come before the Lord as beggers, in our meanest attire, as a signe of our humilitie. Ioh. 3. Est. 4.

4 Here must be a more solemne and particular confession of sinne, both in generall and particular, with more strong cries and grones to obtaine pardon for the same; as also a more publique profession of our faith, and apprehension of Gods fauour in Iesus Christ. Dan. 9, 6, 7. & Ioel 2.

4. Time. Fourthly, consider we the *time* of a fast, which is at the least, a day, sometimes two or three, as the occasion is more vrgent. Hester 4. Ion. 3.

5. Ends. Fiftly learne we the true vse and end of fasting. *Which is:*

1 Not to place religion in the bodily

bodily abstinence, but to vse it as a meanes to further religion. Ioel 2. 13. Matt. 6.

2 Gods heauy wrath hath hereby beene appeased, & iudgements kept out, and remoued, yea turned into blessings. Iudges 20. Ionas 3.

And thus farre of the publique vse of spirituall societie.

Sect. 9. Of priuate spirituall societie.

The priuate followeth, which is seene,

1 In the priuate exercise of religion in our families, as *Praier, Chatechising, reading of the word, Meditation.*

2 In priuate fasts and thankesgiuing for familie, and personall occasions.

Wherein obserue:

1 That they are to bee performed by the authoritie of the master of the familie.

2 That they are to bee kept as Sabbaths.

3 That what is allowable in the publick may here be faulty, namely shew-

ſhew and oſtentation of that openly which wee doe in priuate. Matth:6.

Thirdly, Spirituall ſociety is ſeene in holy conferences, and that

First, Betweene the Miniſter and his flocke.

Here obſerue:

1 To auoyd curious and high ſpeculations.

1 How to be performed betweene Miniſter and people.

2 To reaſon of ſuch things as concerne each others.

3 And that not ſo much for deſire of knowledge, as for conſcience ſake.

4 And that with all readineſſe, and lowlines of mind.

5 And to reſolue our ſelues and others.

6 That God may be glorified.

2 How betweene inferiours and ſuperiours.

Secondly, Theſe conferences are betweene inferiour and ſuperiour.

Here obſerue,

1 That the elder haue the former place of ſpeech.

2 That hee deſpiſe not the aduice and opinion of the inferiour. Iob 31.

3 That

3 That each be ſubmitted to o-
ther in the Lord, the ſtronger ſub-
mitting himſelfe to the capacity of
the weake; & the weaker yeelding
to the reaſon of the ſtronger.

Thirdly, This conference may fall out betweene equals. 3 How betweene equals.

Here learne,

1 That ſome priority for order ſake is to be vſed, and that to bee giuen in reſpect of the beſt gifts.

2 Contention muſt be auoyded by wiſe bearing with each other.

3 And alſo order kept in attending each others ſpeech. And

4 Wiſedome to preuent idle talke, and labour the reſolution of each neceſſary doubt.

In all theſe Conferences generally obſerue theſe rules: 4 Rules generall for all.

1 That we conferre of our own principally, & not of others eſtates.

2 That wee auoyd as much as may be worldlines. &c.

3 That we conferre of ſpirituall things ſeaſonably, and within compaſſe

4 That though it bee lawfull to ſpeake of things indifferent, yet we

make

make choice to ſpeake of what directly concernes holineſſe.

5 That wee meddle not with State, or ſecret Domeſticall occaſions.

6 That we intend Gods glorie, and each others profit.

7 That we be ſwift to heare and ſlow to ſpeake. Iam. 5.

5 Triall of right vſe.

The triall of holy conference is this:

1 That if our deſire of profiting others grow cold through carnall ioy, then we are to ſuſpect that ioy. Ioh. 4. Act. 20.

2 That either both depart better hereby, or elſe we at the leaſt haue the teſtimony of a good conſcience herein, and giue not ouer the hope of good ſucceſſe.

3 That wee ſo part from company, that wee be fit to bee alone. Mat. 14, 23.

Sect. 10. Of Acceſſory meetings for Religion.

And thus farre of the ſpiritual vſe of ſociety, concerning principally the worſhip of God.

The Acceſſorie meetings concerning Religion follow:

Such as tend to the furtherance thereof.

thereof. *And that,*

1 In the eſtabliſhing of the truth.

2 Conuincing of error.

And theſe are either,

More generall.

1 Such as are the general Councels and Synods, appointed & gathered by the Chriſtian Magiſtrate for the maintenance of true Religion, and the rooting out of hereſies. As Councels.

Here obſerue theſe rules:

1 That the Chriſtian Magiſtrate is the chiefe moderator.

2 The word of God muſt bee the rule and iudge.

3 The end muſt be to maintaine the vnity of the ſpirit in the bond of peace. Ephe. 4.

Secondly, Some are leſſe generall, as the national and prouincial Synods of particular Churches, to be ordered in the ſame manner as before. Synods, &c.

Hitherto appertaine; And their appurtenances.

1 The ſchooles of the Prophets, as being the nurſeries of Religiõ, & ſeminaries of the Church & commo-

mon-weale, Ie. 1, 1. Amo. 7, 14. Act. 6, 9. 2. Reg. 2, 15.

2 Religious feasts tending to nouriſh the fellowſhip of the ſaints Iud.

3 Contributions & collections for the poore.

Thus farre of the Spirituall vſe of ſociety.

Sect. 11. Of ciuill ſociety.

The ciuill followeth, and it is manifold.

1 *State aſſemblies* to determine for the good of the body politick.

2 *Corporations* and *Brother-hoods* of Cities and Townes concerning the right vſe of Trades and Myſteries.

Thirdly, *Contracts, or bargaines*, which muſt be with theſe conditions:

1 That wee vſe no *deceit* either in *word* or *decde* to entrappe or ouer-rate.

2 That our agreements be plain without cunning, and voluntarie without catching.

3 That promiſe be kept vnleſſe with conſent on either ſide.

4 Mercie muſt be ſhewed, if we

hauo

haue our brother at an aduantage.

Fourthly, Ciuill societie may fall out in Sutes and Controuersies.

Here obserue,

1 That these hinder not our spirituall society in the worshippe of God. And rules for the same.

2 Neither impeach other ordinarie kindnesses, which ought to passe betweene neighbours.

3 But rather wee should suffer wrong then fall to these sutes. 1, Cor. 6.

4 And seeke wee after all meanes of priuate agreement.

5 That wee delay not sutes to wearie out our brother.

6 Much lesse by bribery seeke to ouerthrow a good cause.

7 But to ouercome euill with good, seeking peace and ensuing it.

A fourth vse of society is for recreation.

Here obserue.

1 That we bee as carfull to vse our recreation aright, as to haue libertie in it.

2 That

2 That we make choice of a fit time, when wee haue neede, by reason of wearisonnesse in our callings.

3 Looke we vp still to God for continẽcy in the vse of our liberty.

4 Our kinds of recreatiõ must be honest, & of good report Ph. 4, 8.

5 We must vse great moderation of our affection therein.

6 We must be content to leaue off when by hope of gaine or company we see the abuse creeping on, 1, Thes. 5, 22.

7 Our company must be sutable such as we may order; nay, such as may moderate vs.

8 Wee must not bee ouer-tired with our pleasures, but made more fit both for our earthly and spirituall callings.

A fift vse of society, is in louefeastes, vsuall for publique meetings, and not vnfit among neighbors to maintaine peace & amity. *But here we must keepe these bounds:*

1 That these feasts bee not frequented on the Sabbath day. Neh. 13, 15, 16.

2 In

2 In them not the priuate, but the publick good muſt be intẽded.

3 Religion muſt be the ſquare, and moderator of them all, And,

4 The end muſt be Gods glory: 1, Cor. 10.31.

And thus farre concerning ſet aſſemblies.

There follow th occaſionall:

Such as are by accident.

Here obſerue:

1 That our principall deſire and ſcope be to ſort with the better. Pſal. 16,3.

2 That we make not choice willinglie of euill company. Prou. 22. 23,24.

3 That if by occaſion, as at *meate*, at ſet meetings, or by fellowſhip in office, &c. we are linked with them, or be bound in conſciſcience to viſit them, or meete with them in our iou.nies, &c.

Here we muſt auoyd;

Hardning them in their ſinne, by light familiarity, vaine applauding, or winking at them, but rather we are to reprooue, if not by word, yet by behauiour. Luke. 14.7.

Sect. 12. Of occaſionall meetings.

Sect. 13. How to ſort with the wicked.

2 We

2 We must not deiect them by our disdainful or imperious behauiour. 2, Thes. 3, 15. 1, Tim. 2, 1 5, 29.

3 Neither enrage them by vnseasonable and ouer bitter reproofes, vnlesse Gods glorie presently lie in the ballance. Matth. 7, 6.

But that we may benefit them, we are:

1 To conuerse grauely, and yet humbly with them. Nehemiah 2, 1, 2.

2 To waite some good occasion from their speech, and so to worke vpon it. Acts 26.

3 To call to minde some present blessing or iudgement, that so we may put by idle talke. Amos 6. 6. Esay 5, 12.

4 Commend wee what is likely spoken of them, yet with an holie drawing thē on to better by graue exhortations, 2, Tim. 2, 24, 25.

5 In all our speech let it appeare that loue is the ground, and the soules good the principall end. Matthew 5. 44.

6 Contrary we them not in their weakenesse alwaies, but expound it

to

to the best, vnles wee see apparant contempt and desperate scorning. Iude 22. 23. Rom. 14,1.

7 If wee cannot benefit by conference, then let vs take heed we do not communicate with them in euill, but rather breake off wisely, as *Sampson* did, by some ridle or such like, and as neere as may be, leaue we them with peace, that so afterward there may be hope to winne them. 2, Thes. 3. 15. Rom. 12,18.

The vse of euill company is,

Vse of euill company.

1 That wee make the more of the better sort, and labour to make the bad better. Ier. 15, 19.

2 That wee long after heauen, where wee shall finde none but good company. Philippians 1. Heb. 12.

3 That we grow more priuate, and learne to bee a part with our God. Gen. 5,22.

CHAP. XXIII.

AND *this is the next occasion of the day wisely to be intertained of vs Namely, to order wisely our solitarines,*

ues and that because,

First, Now we are naked, and lie open to tentations.

Secondly, And may with best aduantage & least hinderance pursue the best things, and so are capable of the greatest good, or subiect to the greatest euill.

Here therefore obserue these rules:

Sect. 1. How to behaue our selues therein.

1 That though we bee from the company of men, yet we haue the presence and fellowship of the Almightie, and the ministery of his holy Angels, and therfore that now especially we reioice in this felowship. Psal. 16. Psal 139.

2 Yet so as that we neglect not our callings, but be sure that we be kept from idlenes 2. Thess. 3.

3 That wee especially call to mind those ill neigbours which we shall neuer be rid of so long as wee liue, namely our sinnes; and in our greatest freedom of solitarines forget not our bondage vnder this tyranny. Heb. 12 1.

4 That we take heed of idle and curious speculatiõs, feeding therby our melancholy or vain thoughts.

5 That

5 That we be carefull to order and repreſſe the infinite wandrings of the mind, which at ſuch times is moſt buſie and exorbitant. Gen. 6, 5. Dan 4, 2.

6 Eſpecially that we be wiſe to diſcerne Satans deepnes, who now will vſually moſt eagerly aſſault vs, either taking aduãtage of our ſecurity, becauſe we are freed from outward occaſiõs, or working vpõ priuatenes & want of ſuccour. Mat 4.

7 That eſpecially wee meditate on heauenly things, cõforting our ſelues with the holy protection of Angels who attend vs, and reioycing in the hope of that bleſſed fellowſhip which expects vs in heauen. Gen. 5. Gen. 24 63.

8 At no hand giue wee place to Satan ſeeking now to ſcare or diſtract vs, but reſiſt we ſtrongly by faithful praier. 1, Pe. 5, 8, 9. 2, Ch. 3. 1

9 Preſume not of ſuch ſolitarines either which hath no warrant, as that of Monks, &c or when thou art bound to ſociety, for heerein thou excludeſt thy ſelfe the protection of the Lord. Eccleſ. 4, 9, 10.

Thus

Thus behauing our selues alone,

1 We shal neuer want the comfort of sweet communion. Mat. 18. Apoca. 3,20. Iohn 14,23.

2 Ready shall wee bee for such troubles when wee may bee driuen to be alone. Apoca. 1. 9;10.

3 Fitter also for the felowship and communion of the saints. 1, Tim. 3,4,5.

4 Strengthned against satan, who now wil principally assault vs. Mat. 4. Eccles. 4,10.

5 And profitable redeemers of the time, and purchasers of eternitie. Ephes. 5,16.

Prouided:

Sect. 3 Cautions to bee obserued.

1 That wee vexe not our selues with sifting or enuying others businesse and states, lest hereby we bee made vnfit for our owne. 1, Tim. 5.13.

2 That we ouerwhelme not our selues with ouermuch thinking of worldly things, especially of the times to com, or things which may happen, lest the heart be drowned with the loue of the creature or appalled with feare of after-claps.

Mat.

Mat.6,34. Luke 21,34.

3 In meditation of heauenly things, looke we that our cuſtome heerein cauſe not a viliſying or loathing of ſuch heauenly myſteries.Mat.6,7.Mat.15,9.

4 Take we heed of an ouerweening conceit of our ſelues, if thou findeſt a greater furniture of Gods graces. Iohn 5, 35.

5 Eſpecially bee carefull that while thou meditateſt of forſaking ſin, thou beeſt not intangled with ſome ſpice thereof, either preſuming further then thy preſent ſtrength,or by cõceit of what thou doeſt, or by the deceitfulnes of Satan abuſing thee with a contrary colour of ſin,while thou laboreſt to preuent him in another.

6 And then in labouring to reſiſt ſin,ſee thou beeſt wel armed, & know thy ſtrength too:yet fearefull of thy ſelfe and ſo humbly caſt vpon God, that ſo thou maieſt reſiſt in the euill day. Epheſ. 6. Prou,28, 14 Pſal.16,8.

And thus much concerning ſolitarines

CHAP XXIIII.

Of prosperite, and the right vse thereof.

THE next implement of the day is how to behaue thy selfe in enioying of good things, and in the right vse of prosperitie: and the knowledge hereof is needfull.

Sect. 1. Necessary to be knowne.

First, because the best haue been tripped in their estat, as *Salomo*, *Ionas*, &c.

For first hereby Religious exercises haue beene coldly perfomed and intermitted. Mat. 22, 5.

2 Liberty hath beene giuen to loosenes; and inward gifts growne cold. Hab. 1. 16. Amos 6. 5.

Danger of prospetity in the best.

3 Euils that were banished, haue been recalled againe, as gaming, &c. 1, Cor. 10. 7.

4 They weaken our trust and confidence in God Hab. 1, 16.

5 Withdraw our loue and kindnes towards inferiors, with whom heretofore we haue been inward.

6 Breede policy, and so deceit, euen in many professors. Genes. 20. 11.

And

7 Cause couetousnes, and loue of this life. Psal. 62. 10. Luke 12. 19. Amos

Amos 6,3.

8 Yea, breed an vnwillingneſſe to beare the croſſe, and cunning to auoid it. Mat. 26

9 Giue occaſion to the world to thinke we are heirs, and ſo cauſing her to preſume o vs, makes her hereby, being deceiued, when it comes to the proſe, our more heauie enemy Gen. 31.

10 Hereupon alſo it comes to paſſe that the burden lies heauier vpon the afflicted, euen becauſe of our proſperity, beeing not caried wiſely, and tenderly. Amos 6,5. Eſay. 5.

11 Yea, it is the occaſion that cauſes vs many times to cenſure thoſe that are afflicted, and to challenge their ſincerity becauſe of their afflictions. Iob 8. Iob 4, &c.

12 And not onely ſo, but it cauſeth iealouſie among profeſſors, and ſo diſtruſt of each other, when all beare not the ſame burden. Romanes 15,1, Romanes 12. 13, 16.

2 This eſtate is very ſlippery, & therefore wee had neede to get

ſure footing that we may ſtand vpright therein. Pſal. 73.

3 It is moſt vncertaine & changable, and therfore it ſtands vs vpon to make vs friends therof while we haue it, Luke 16.

4 The feare of the loſſe hereof doth much diſtract which the right vſe thereof will much abate & qualifie. Pſal. 112, 7.

It being therefore apparant that the beſt may and doe abuſe proſperity, obſerue now how we may vſe it aright:

Firſt, then let vs conſider the ends, why the Lord beſtowes theſe outward bleſſings in this life vpon his children, which are theſe:

1 To trie whether we will prefer him before them, and can loue him better then them. Iob 1.

2 To make vs his ſtewards in an holy diſpenſation of them. Mat. 25.

3 To be pledges vnto vs and furtherances of ſpirituall bleſſings Gen. 17. 1.

4 That we maybe humbled to giue him the glory of them. Rom 11. 36.

And therefore,

1 Wee

1 Wee muſt not ſet our hearts vpon them but keepe them intirely to God. Pſalme 62.

2 Wee muſt not bee puffed vp with them. Pſalme 75.

3 Wee muſt not tie nor meaſure God onely by them. Pſalme 30,6.

4 Wee muſt bee willing for his ſake to part with them, either for the good of others, or to auoid our owne hurt. Mat. 10,37.

5 And al this not as if they were ours, but Gods to diſpoſe wholly to his glory, and the good of his Church and children. Matt. 19,29, 13. Coloſ. 3,23. Rom. 12.

Secondly, becauſe the ouer high conceite of theſe things is no ſmall occaſion to bewitch our hearts with them, therefore let vs labor to rectifie our iudgemẽts concerning proſperity that ſo our ouerweening opinion therof may be abated, and our affections rectified therein.

To this end. *Sect. 3.*

First, *cõſider we that though they are Gods bleſſings*, yet they are giuen for the moſt part to euil men, & becom ſnares

Conſiderations to this purpoſe.

snares & pits vnto them. Ps. 69. and therefore, if there were no other preheminence, euen the wicked in these excel vs. 1, Tim. 6.

2 Acknowledge we that the best haue beene tainted and much defaced by them, and behold wee in their example what may befall vs, as *Solomon* and *Dauid*.

3 That they neither haue bin, nor shall bee any certaine inheritance to the best, but haue changed their master according to the good pleasure of the giuer.

4 That we deserue not the least of them, and with all our industrie without Gods blessing cannot compasse them, and when wee haue them they are but lent vs.

5 That in the iudgement of the best they are but vanity, and breed vexation of spirit; Nay, that indeed they are nothing, yea lesse then nothing. Eccles. 1, 2. 1, Cor. 7.

3 Wee must bee carefull in the right dispensation of them.

And that in this manner:

First, We must principally honor God with our substance. Prou 3.

And this is done, 1 By

1 By acknowledging we haue al of his free mercy Gen 32.

2 Willingly confessing from what a low estate the Lord hath raised vs Gen.32.

3 By thankefulnes vnto him for the least as well as for the greatest. 1, Tim 6,8 Ephes.5,10.

4 By faithfulnes in a lower state, that so the Lord may increase vs. Matt.25 and this is performed,

1 By following our calling, as cõtẽtedly & hũbling our selues therin being increased, as when we began with nothing. De.8,11. Phi 4.11,12.

2 We must now much more be open handed, and that especially to the household of faith. 2, Cor.9: Gal.6,10.

3 We must not thinke it enough to comfort the body, but we must also minister to the soul, which few rich mẽ make cõscience of, neither indeed are able to performe. Gẽ.18

4 We must honour our selues in God with thẽ, by eating the labors of our hands. Ps.128. and that not only for necessity but for ornamẽt also. *But yet with these conditions.*

1 That we exceede not our callings.

2 That wee remember *Joseph* in trouble. Amos 6,5.

3 That wee bee alwaies fitted to spirituall duties. Luke 21,34.

4. And ready to be abased as we haue abounded. Phil. 4,11.

Sect.4. To know when wee haue vsed prosperity aright.

The triall of the right vse of our prosperity is,

1 That our heauenly thirst goes forward with our earthly, and exceedes it. 1, Tim. 6. Mat. 6, 33.

2 That these outward things weane vs frō the loue of the world. 1, Cor. 7, 29, 30, 31.

3 That we are prepared to suffer afflictions. Luke 9, 23.

4 That though wee giue these things their due, yet wee account them al as dung in respect of Christ Phil. 3, 8.

5 That wee make them our seruants to our Christian callings. Luke 16, 19.

Helpes hereunto are:

Sect.5 Helpes. heereto.

1 To consider we are but strangers and pilgrims in this life, and therefore had need to goe lightly on

on our iourney. 1. Pet. 2 11.

2 We are but tenants at will. 1, Tim. 6. 17.

3 Stewards for others. Luke 16.

4 Must giue vp a large account at the day of Christ Iesus. Luke 12. 48.

CHAP. XXV.

AND this is the next occasion dailie occurring, euē to vse aduersitie aright.

Of aduersity and the right vse therof.

A direction very needfull.

Sect. 1. How necessarie.

1 Because the deerest children of God haue failed herein. Psalme 73.

2 Wee profit in nothing more then in an holy vse of afflictions. Psal. 119. 71.

3 God sheweth himselfe in no occasion so marueilous as in this. Psal. 107.

4 Satan hopes in nothing to trip vs as herein. Iob 1.

5 The world hath no more effectuall meanes to condemne the generation of the iust, then by their troubles. Iob 8. Acts 28. 4.

Sect. 2. How to be vsed well.

That we may therefore vse aduersity aright:

First, *Learne wee to informe our iudgements concerning the same, as*

1 Concerning the *causes*:

1 That they come not by chance but are appointed of God and sealed vpon vs. Iob 33,15. Amos. 3.

2 That they are imposed in loue and of very faithfulnesse. Ps. 119.

3 That there is some cause of them in vs, though presently not knowne to vs.

And these causes may be,

1 Either chastisement for some sinne past, or present. 2, Sam. 21, 1.

2 Preuention of some sinne wherein wee are like to fall: as securitie, pride, &c. 2. Cor. 12.

3 Triall and exercise of some graces of God in vs. 1, Pet. 1. 7.

4 Conuincing the world of slanderous imputatiõs, as that we serue God for these things. Iob 1. &c.

5 To draw vs neerer to God, and cause vs to haue experience of his power and goodnes. Ioh. 11.

6 Recouery of som graces which by prosperity haue beene decayed in

in vs. Hosea. 5. 15.

7 Prouoking vs to a daily iudging of our selues, that wee be not condemned with the world. 1, Cor. 11. 30, 31.

8 To weane vs from the loue of this life, and *cause* vs to long and sigh for our deliuerance. Apoca. 6. 10. Apoca. 22, 20.

Secondly, *That wee may vse afflictions rightly, we must be alwaies prepared to them* 1. Pet 4. 12. *& that*

1 By submiting our wils simply in all things to the prouidence of our gracious father. Mat. 26. 39.

2 By considering that wee were predestinated and ordained vnto them. Rom. 8, 22.

3 Wee must in the purpose of our hearts make choice of this ordinance. Mat. 7. and be readie to vndergoe it. Heb. 11. 25.

4 That this is the narrow way and strait gate that leads to heauen. Act. 14.

5 That all the saints of God haue traced this way before vs. Heb. 12. 1

6 That this yoake is easie and the burthen passing light, as hauing the sting thereof taken away

away by Iesus Christ, and yet that hee beares the burthen now with vs. Esay 53. & indeed wholly takes it vpon him. Mat. 10.

7 That these troubles are enemies to the flesh, and therefore the rather to be vndergone to subdue so treacherous an enemy. 2, Cor. 12.

8 By Impoſing voluntarie troubles vpō our ſelues that ſo we may better digeſt ſuch as God ſhall neceſſarily inflict vpon vs. 1, Cor. 9. 27. *And theſe are.*

9 Let vs enter into the houſe of mourning, & obſerue the chaſtiſements of the Lord vpon others, laboring to ſtirre vp our bowels towards them, and to weepe with them that weepe. Rom. 12.

10 At no hand preſume we of our ſtrength before the time, but feare wee our ſelues, and caſt wee our ſelues wholly on God. Mat. 16, 33.

11 Diſcerne we wiſely our fitnes for troubles & auoyd we al vnneceſſary and vnſeaſonable afflictions. Ioh. 18, 8. Mat. 10, 23. 2, Cor. 11, 33.

12 Iudge we wiſely of the troubles of others, & take heed we add

not

affliction to their affliction. Pſ. 41.

13 Meditate we often of the formerends and benefits of troubles which are manifold. Pſal 119,67.

14 Vſe we an holy moderation in the time of our proſperity, in our diet, apparell liberty, &c. 1, Pet. 5. 8

15 Maintaine wee eſpecially tendernes of conſcience, & ſoundnes of heart by daily examination and iudging our ſelues, ſo ſhall we be fit for any affliction. Cor. 1. 12.

16 If our eſtate ſeem to diminiſh outwardly let vs be contented with it, & ſo ſhal we by degrees be prepared to further emptying. 2 Cor. 4 16

17 Conſider wee that we haue our captaine Ieſus Chriſt to be our cõpanion in all troubles. 1. Pet. 4, 13

18 And that we haue the ſtrength of the holy Ghoſt to lead vs throughthem. Phil. 4. 13.

19 And bee wee aſſured of the protection of Angels to defend vs in the ſame. Pſal. 34.

20 And let vs be thinking of the ſhortnes of life, & ſo of troubles, and preparing to death, & ſo no afflictions ſhal be vnwelcõe to vs. Phi. 1. 20

21 Forget

21 Forget we not to meditate ofte on the ioyes of heauē, that so whē afflictiōs cōe, we may be encouraged the rather to vndergo them in respect of the inestimable reward which is set before vs. 2, Co. 4. 16. 17. *And thus shal we be happily prepared to afflictions, & so make a comfortable vse of them when they are vpon vs.*

Sect. 3. Helpes hereto.

To this end consider further:

1 Not what God hath laid vpon vs, but what we haue deserued. Rō. 6. 23. Dā 9. 7 ps. 119. 75. ps. 103. 79. 10.

2 How long God heretofore hath spared vs, & in how many corruptiōs he hath in great patiēce waited vpō vs, thogh now he meet with vs

3 That we are not swallowed vp of the crosse, which is an euident note of Gods hand put vnder, and that the Lord laies no more vpon vs then we are able to endure. Psal. 37. 1, Cor. 10. 13.

4 View wee the impatience of Gods children vnder the crosse, to preuent, or remedie the like in vs. Iob 3. Ionah 4.

5 Meditate we on Gods promises, & so quiet our hearts. Ps. 46. 56.

6 Call we to mind former deliue-

rances

rances 8. so we shal strengthen our faith for the present & to cõe. p. 77

7 Take we heede of iudging our case singular, as if neuer any were so much afflicted as we are. Lã. 1. 12.

8 Be wee diligent in following our callings to auoyd distraction, & preuent worse afflictions.

9 Pray we for our enemies & the rods of our correction. Mat. 5. 44.

10 Be we earnest with God rather to sanctifie, then to remooue the crosse. Phil. 1. 19.

11 And yet presse the remoual, as may stand with his glorie, our owne, and the good of the Church.

12 Yet with wisdome and patience, neither tying the Lord to the time, nor maner, nor measure of the deliuerance, but for the temporall chastisement, yeelding absolutely vnto God. 2. Sam. 15.

13 Be we thankfull vnto God for thẽ & reioyce we vnder the crosse.

14 If we bee buffeted vnder the crosse with impatiency, or such like tẽtatiõs, let it cõfort vs, that feeling these corruptions, & acknowledging, yea striuing against them, it is a certaine tokẽ of a future victory.

15 Con.

15 Consider wee the euils that are prepared for sinners, that so we may the better endure light afflictions. 2, Thess. 1.

16 Forget wee not to compare the present profit in troubles with the sensible losse, that sin is hereby lessened, and the matter of sinne weakened. 2, Cor. 4.

17 Liue we especially by faith, and not by sense, beleeuing the things we see not, and hoping the things that are desperate. 2, Corint. 1. Heb. 11.

18 That Gods power is more seene in the issues out of trouble, then in keeping vs out of them altogether, and therefore this serueth to the magnifying of Gods power. Psalme 98. 1.

19 Heereby Satan also is most confounded, that whereby hee labours most to ouerthrow the Church, and Gods children, they are by the same confirmed and profited. Phil. 1. 12.

20 Promise we to further others in the waies of God. Psal. 51.

21 Vow wee the praises of God

in

in the great congregation, Psalme 35,&c.

22 Moove we the Lord from the insolency of our enemies. Psalme 119,126. Psal.41.

23 As also by testifying our zeale to his glory, that it may not be blasphemed of the wicked.

24 Labor we especially to comfort our hearts with the testimony of our innocency, & that goodcause for which we suffer. 1, Sam 24, 12.

25 Yet acknowledge we before God that we are not cleare, and so abhorre we our selues in sackcloth and ashes. Iob 11.

26 If we suffer as euill doers, yet remember we that the crosse is not so much sent as a punishment for sinne, as a remedy against it. Psal. 119,77.

27 Moove we the Lord from the sense of our owne weakneſſe. Iob 6 and vtter inability as of our selues Psal.6.

28 Protest we our faith in God, Iob 13,15. and patience in waiting vpon him. Psal. 123,2. Micah.7,9.

29 Bind we the Lord to vs from the

the manifestation, & making good of his favour in that he suffers not our enemies to triumph over vs. Psalme 41,11.

Chap xxvi.

Of Family exercises

Thus behaving our selues in troubles we shall undoubtedly find a good issue in them: hereunto will further much such spirituall exercises as are incident to the day. And these are:

First, to humble our selues often in the day before God in priuate praier. Daniel 6,10.

Secondly, to exercise with our familie praier, catechizing, reading of the word, & singing of spirituall himnes. Gen. 18. Col. 3. 2. Tim. 3.

And this must daily bee performed, because,

1 Wee are most ignorant and forgetfull. 2, Pet. 1,13,15.

2 New tentations doe daily assault vs, which by these meanes are to be resisted. Luke 9,23.

3 Hereby we are fitted to the publick duties of the sabbath Act 13,16

4 The soule is spiritually nourished, and hath sweet fellowship & communion with God. Iohn 5.39. Gen. 18.17.

5 We

5 We haue our conuersation in heauen. Phil. 3, 20.

6 We sanctifie all our outward occasions vnto vs. Iob 1.

7 And obey Gods will in declaring his mercies vnto our families, and propagating his truth and Gospell, and hereby approoue our selues liuing stones of the house of God Pet. 2. 5.

8 Wee increase hereby in the heauenly thrift, and strengthen our selues in our iourney towards heauen. Col. 1, 10, 11.

9 We prepare our selues cõfortably to our accoũt & rekoning which daily we are to cast vp. Mat. 24, 46.

Sect. 1. Of the daily account.

Chap. xxvii.

And this is the last duty daily to be performed of vs, euen to take an account of our daily actions. And that

1 Because hereby we approoue and much confirme the same.

2 Wee purge our hearts of all dregges and remainders of sinne.

3 We haue experience of the excellẽcy & certainty of a christiã life

4 We make our account readie against the day of the Lord Iesus.

Why to be performed.

5 We

5 We procure ſtability and conſtancy for the time to come.

6 Wee yoake and diminiſh our daily tentations.

7 Wee keepe ſin from ſleeping with vs.

8 By repentance remouing it, our ſleepe becomes more ſweete and comfortable.

9 Our labours afterward proue leſſe irkeſome.

10 We walke with God, and expreſſe the true pilgrimes life.

Now that we may the rather performe this dutie:

Conſider we,

1 That the very heathen in ſome ſort by the light of Nature practiſed it.

2 That if trouble heere be, it is to the fleſh, to which wee are not debtors. Rom. 8, 12.

3 That it is no more then God commands, and Chriſtianity requires at our hands.

4 That when wee haue done all we can, wee are but vnprofitable ſeruants, & therefore we had need ſtriue to the vtmoſt.

And

And for our better direction heerein, learne we,

First, that the fitteſt time for performance heereof is after praier.

Secondly, For the manner hereof begin wee,

1 From the cogitations of the firſt awaking from ſleepe.

2 So proceede we to conſider of our morning actions, how we haue conferred with our God in priuate, how ſanctified our families.

3 Examine ſuch occaſions haue befalne vs in our callings, as

4 What vſe wee haue made of company, what of our being alone: how wee haue receiued and vſed Gods creatures, & haue beene knit vnto God by them.

5 How wee haue been buffited by Satan, the world, &c.

6 What comfort we haue found in the word & ſpitituall exerciſes.

7 If thou ſhalt find the teſtimony of a good conſcience and peace, ſo reioice and praiſe thy God. If thou findeſt thy failings, ſo be humbled and caſt thy ſelfe vpon Ieſus Chriſt in Praier.

8 Recounting

8 Recounting vnto God, as neere as thou maiest, thy particular slips, and so acknowledging thy selfe an vnprofitable seruant, seek thy peace in the merits of thy Sauiour, and so lie downe in his bosome, and so thou shalt find rest for thy soule.

Thus farre of the daily Sacrifice. The Lord enable vs to the oblation thereof, for his Sonne Christ Iesus his sake, our most full and sufficient sacrifice. Amen.

FINIS.

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